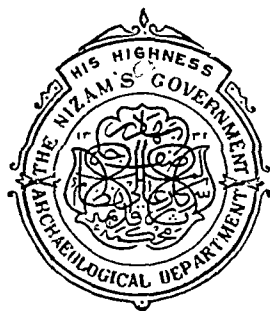


ANNUAL REPORT
OF THE
ARCHÆOLOGICAL DEPARTMENT
OF
HIS EXALTED HIGHNESS THE NIZAM'S DOMINIONS



1330 F.
1920-21 A.D.

CALCUTTA
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1923

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*Proceedings of the Government of His Exalted Highness the Nizam
in the Judicial, Police and General Departments—(Archæological).*

No. ¹²/₅ (Miscellaneous) of ^{1922 A.D.}/_{1331 F.}

DATED, HYDERABAD (DECCAN), 1ST OCTOBER, 1922 A.D. (26TH ABAN,
1331 F.)

SUBJECT.

**Review of the Report on the working of the Archæological Department
for the year 1920-21 A.D. (1330 Fasli).**

Personnel.—Mr. Ghulam Yazdani was in charge of the Department during the year. In accordance with the proposal of the Government of India his services were permanently acquired during the year by His Exalted Highness the Nizam's Government.

Tours.—The Director visited Medak, Gulbarga, Bīr and Aurangabad during the year and went frequently to Ajanta to watch the progress of the operations there.

Monuments Surveyed.—Certain important Archæological monuments in the Ashti and Patoda Taluqas of the Bīr District were surveyed during the year. The report contains an interesting description of these monuments.

Conservation.—The most important work undertaken during the year was the preservation of the paintings at Ajanta. The Italian expert *restorateur*, Signor L. Cecconi, who was selected by Sir John Marshall for fixing the frescoes, accompanied by his Assistant, Count Orsini, arrived at Ajanta and remained there for four months. Through the good offices of Sir John Marshall, Mr. Sana Ulla, Archæological Chemist to the Government of India and his Assistant were deputed to watch the work of Professor Cecconi and give him necessary assistance, and a mechanic was appointed by His Exalted Highness' Government to work under Professor Cecconi. The entire painted area of cave XVII and the right aisle of cave XVI were fixed up and the decayed portion of the painting of Prince Siddharata (Budda) in cave I was thoroughly conserved by the Italian experts.

The principal monuments repaired during the year were the following: Mahadeva's Temple of Ittagi, Raichur; Madrasa of Mahmūd Gawan, Bidar; Tomb of Ibrahim Barid, Bidar; Baihr-i-Kul Gate, Aurangabad; Tomb of Abul Hasan Qutb Shah, Khuldabad; Tomb of Malik 'Ambar, Khuldabad; Abpashdara Tank, Daulatabad.

Epigraphy.—The Canarese inscription of Munirabad relating to the reign of Tribhuvanamalla—(Vikramaditya VI) was published during the year as Monograph No. 5 of the *Hyderabad Archæological Series*. A Monograph on the Inscriptions of Nagai is being compiled by Mr. Krishnamacharlu of the Epi-

graphic Survey of the Government of India and another on the inscription of Shitab Khan who was a General in the service of the later Kakatiya Kings, a Warangal Fort, by Mr. Lachman Rao, Editor of the *Telugu Encyclopædia*. Another inscription on a pillar at Bodhan, the early history of which before the Muslim rule is not known, has been discovered. The inscriptions will be published with critical notes as soon as they are deciphered by an expert. In the domain of Muslim Epigraphy about thirty new inscriptions were discovered of which two, one found at the Qandhar Fort and the other in a Mosque at Bodhan, Nizambad, belong to the reign of Muhmamad Tughlaq. Another inscription, which is interesting on account of preserving the name of Bindraban the historian, was found in the fort at Yelgandal (Karimnagar District). All these inscriptions will be published in the next number of the *Epigraphia Indo-Moslemica*.

Numismatics.—1,796 coins were acquired for the Hyderabad Museum during the year; of these 86 were purchased and the rest (1,710) were received as Treasure Trove acquisitions: of these latter 4 were of gold, 1,555 of silver and 151 of copper. The majority of the silver coins are Mughal, but some of them represent new mints. Three hundred and sixty seven punch-marked coins were received from the Karimnagar District. They are being studied and a note on them will be duly published.

Museum.—The provisional scheme submitted by the Department is receiving the attention of Government.

Hyderabad Archæological Society.—The Hon'ble Mr. C. L. S. Russell proceeded on leave and the office of the President consequently again fell vacant.

The Journal of the Society containing the interesting article by Monsieur A. Foucher on the identification of the *Jatakas* depicted in the Ajanta paintings, which was referred to in the last year's review, was published during the year. There has unfortunately been a paucity of papers to be read before the Society for the last two years. Government hope that the members, particularly those who are touring officials, will, in response to the Director's appeal, take greater interest in the affairs of the institution by writing out short descriptions of the antiquities they come across for the Society and thus make the institution as useful as it ought to be.

Publications.—The Department published only the *Memoir* No. 5 of the Hyderabad Archæological Department and the Director in his capacity as Epigraphist to the Government of India for Moslem Inscriptions contributed three articles on the inscriptions of the Deccan Kings to the *Epigraphia Indo-Moslemica*.

Photographs and Drawings.—Fifty four new photographs were taken and one large Survey plan of the Golconda tombs was also prepared.

Expenditure on Conservation and Survey and Maintenance of the Department.—The expenditure on the conservation of monuments amounted to O.S. Rs. 13,728 in addition to which a sum of O.S. Rs. 60,215 was spent during the year on the repair of the Ajanta frescoes. The expenditure on the maintenance of the Department amounted to O.S. Rs. 29,900 as against O.S. Rs. 22,380 in the pre-

vious year. The report is silent as to the causes of the increase which should be given in future.

Conclusion.—His Exalted Highness' Government are pleased to express their pleasure and satisfaction for the excellent work of Mr. Yazdani and to record their appreciation of Sir John Marshall's valuable help to the Archæological Department and specially in connection with the conservation of the Ajanta caves his artistic and technical knowledge has been of great assistance.

(By order)

ZOOLCADER JUNG,
*Secretary to Government, Judicial, Police
and General Departments.*

Copy forwarded to :—

1. The Assistant Minister, Peshi to H.E.H. the Nizam.
2. The Secretary to the President, Executive Council.
3. The Secretary to Government, Political Department.
4. The Secretary to Government, Financial Department.
5. The Secretary to Government, Revenue Department.
6. The Secretary to Government, Public Works Department (General Branch).
7. The Director, Archæological Department.
8. The Superintendent, Government Central Press, for publication in the *Jarida*.

No. 237.

FROM

G. YAZDANI, ESQ., M.A.,
Nazim, Archæological Department.

TO

THE SECRETARY TO GOVERNMENT,
Judicial, Police and General (Archæological) Departments.

Dated Hyderabad (Deccan), the 1st April, 1922.

SIR,

I have the honour to submit herewith two copies of the Report on the working of the Archæological Department for the year 1920-21 A.D. (1330 Fasli).

I have the honour to be,
SIR,
Your most obedient servant,
G. YAZDANI,
Nazim.

Annual Report of the Archæological Department, Hyderabad State

for

1920-21 A.D. (1330 Fasli).

In last year's Report reference was made to the proposal of the Government of India that my services should be acquired permanently by His Exalted Highness' Government, who have, since, agreed to the proposal, and under a Firman, dated 29th Shā'ban, 1339 H., appointed me permanently in their service with effect from the 1st April, 1920 (28th Urdibihisht 1329 F).

Personnel.

The programme of tour given in last year's Report was mainly observed and I visited monuments in the districts of Medak, Gulbarga, Bir and Aurangabad. Owing to the engagement of Italian experts at Ajanta I had to go there frequently in order to watch the results of their operations at different stages. The details of my movements are given in the Diary published in this Report as Appendix B.

Tours

In surveying the monuments of the Bir District I started from Ashti, the westernmost Taluqa. Ashti has a *dargah*, styled the tomb of Fath Shah Bukhari, consisting of an enclosure with a platform, containing three graves and a small hall. The hall has arched openings on all the four sides and it is crowned with a stilted dome. The *dargah* is in a good state of preservation and I was told that it has an *inam* of 100 *bighas* for its maintenance. Among other buildings of Archæological interest at Ashti is a mosque which was built by Ghorī Khan in 928 A.H. (1521 A.D.), during the reign of Burhan Nizam Shah I.¹ The mosque consists of a single hall (25' 3" × 13' 6") with three arched openings

Monuments
Surveyed.

¹ The mosque has an inscription which I have deciphered as follows :—

Text.

از برای شاه برهان مرشد راه یقین مسجد و مرقد مرتب ساخت غوری خان مهین
از پی تاریخ اتمامش چو می جستم خبر این نوید دل پیامد شد مکمل قصر دین

Translation.

For Burhan Shah, the leader of the path of Faith,
Ghorī Khan, the great, built a mosque and a tomb.
When I inquired about the date of their completion,

The happy news came to my mind—' the edifice of faith was completed.' 928 H. = 1521 A.D.

In calculating the date from the phrase *شده مکمل قصر دین*, apparently the numerical value of the letter *mim* in the word *mukammal* is to be counted twice, otherwise the phrase will give the date 888, which cannot be correct—not falling within the reign of any Burhān Shāh and being several years earlier than the date of the Nizam Shāhī dynasty.

towards the east. In front of the hall is a large masonry platform about 70 ft. long, 36 ft. wide and 4 ft. high. At the centre of the platform is a cistern which originally contained water for the ablution of the congregation, but it has now dried up.

The mosque needs no attention except the destruction of some small plants growing on the roof of the building and the eradication of the cactus growth towards the N.W. to which the notice of the Inamdar, Qazi Shams-ud-Din, has been drawn.

To the north of Ghorī Khan's mosque is a grave-yard, which contains three masonry platforms—the largest among them measures 60' × 60' and has two graves on it. In the northern and southern sides of this platform originally two inscriptions were carved some words of which together with the name Nāhar Khan Ghorī can still be traced. At the northern end of the grave-yard is a small dome.

To the west of the grave-yard is a small temple consisting of the sanctuary, a narrow antechamber, and two *dīpdans* (lamp-posts), which are built in a rather elaborate style.

Proceeding from Ashti to Bir I camped for a day at Patoda, which is the headquarters of the taluqa of the same name. The chief monument here is a temple built in the Mediaeval Deccan style and dating back to the 12th or 13th century A.D. The plan of the main building consists of a closed *mandap*, a small antechamber and the sanctuary. In front of the temple is a Nandi pavilion the roof of which is supported on four carved pillars. The *sikhara* of the main building seems to have been repaired recently. The temple has an extensive court-yard and a high enclosure wall built of chiselled masonry.

At Patoda, near the Police station, is another small Hindu temple, built in the so-called Hemadpanti style. The plan of the building consists of the sanctuary and a narrow antechamber. Near the temple are also two shrines, one containing a *salunka* and the other a detached image of *Gaṇesa*.

The old town of Bir, the scene of both Hindu and Moslem military activities in olden days, possesses a vast array of beautiful buildings, some of which may rank among the best monuments of the Dominions. Taking the Hindu temples first, the most important building of this class is the Khanqah Temple, a most pleasing structure built in the middle of a tank and possessing exquisite carvings (Pl. II *b*). The tank is almost square in plan (278' × 252') and along its sides is a fine parapet of chiselled masonry, broad enough to serve the purpose of a side-walk. After descending a flight of steps from the parapet one reaches another paved walk, about 6½' broad, running along the sides of the tank. Originally this seems to have been built for the convenience of bathers, since the sacred waters of the tank flowed up to the edge of the pavement.

The temple is approached by a causeway of solid masonry about 62 feet in length. The base of the temple is 4 ft. higher than the causeway and a flight of steps leads the visitor to a platform which contains a clear space of

17 ft., 6 in. all round the building. The exterior of the temple is star-shaped; the walls bear a wealth of carvings consisting of floral designs of the most delicate pattern with images of Hindu Gods and Goddesses arranged in beautiful niches (Pl. III a).

To obtain access to the interior of the temple the visitor has to ascend a few more steps; he then reaches a portico which leads to a circular *mandapam* (hall) 21' 6" across. The roof of the hall is domical in shape, supported on twenty-four pillars. The carvings on pillars and ceiling are exquisite and in the case of the latter consist of a series of circular bands which decrease in size inwardly (Pl. III b). The construction of the roof is not on the principle of a true vault, but consists of overlapping slabs arranged one above the other and outwardly assuming the form of a dome.

At the northern and southern ends of the hall are antechambers (each measuring 9' 6" × 3' 9"), adjoining which are sanctuaries square in plan and measuring 9' 6" each way. The northern sanctuary contains a beautifully carved seat evidently meant for the principal icon of the temple, which has now disappeared. The southern sanctuary contains the image of a female deity; probably Durga, for the temple was dedicated to Sivite worship.

The pillared rooms at the four corners of the building seem to have been added at a subsequent date, for their carvings are plain and the floors irregular and rough.

The *History* of Firishta contains a passage in which the locality of the temple is described as the scene of a battle between Hindus and Moslems, the latter have apparently retained possession of the temple since that time although they have made no alteration in it except erecting a low parapet on the roof in order to utilise it for their prayers. The lower portion of the temple is still in possession of the Hindus and hence the double title of the building—Khanqah Deval.

The temple bears no inscription, but from the style of its architecture it seems to have been built from the 10th to 12th centuries A.D.

The next Hindu monument in order of importance is the Khandeshwar Ka Deval (Pl. IV a). It is situated outside the town of Bir on an eminence about 200 ft. high and commanding a good view of the surrounding country. The salient feature of the temple is a pair of *Dipdams* (Lamp towers), which are of gigantic dimensions and rise to a height of 45 ft. above the ground. The towers are built on square bases (16' 11" each way), but their main form is octagonal, tapering towards the top which has a curvilinear kiosk of the Bengal style. The girth of each tower above the square basement is 48 ft. 7 in., while at the top it measures 28 ft. only. A narrow staircase with five landings is contained in the interior of each tower, and for light and air arched openings occur at each landing. The exteriors of the towers are adorned with flutings of stucco work at each angle of the octagon; they also bear male and female figures and other artistic devices of the same material. The general artistic effect of the towers is impressive, they resemble in certain aspects the spires of a cathedral (Pl. IV b).

The building of the temple itself is insignificant in comparison with the

majestic *dīpdāns*, for it consists only of a low hall with galleries on three sides and the sanctuary at the fourth. The basement of the temple measures 51 ft. north to south and 41 ft. east to west, out of which a space 8' 4" wide is occupied by the gallery. There are openings in the pillar and lintel style in each side of the gallery, and the hall is entered by three small doors towards the north, south and east. The interior of the building has no decorations, and the roof is supported on four roughly carved pillars. At the centre of the hall, which measures 17' 4" each way, the figure of a tortoise is carved. The door of the sanctuary has the image of *Ganesa* on the lintel; but the presiding deity of the temple has disappeared; only a detached sculpture, representing a man and woman riding on a horse, lies in the cella. The inner plan of the sanctuary is square and inside it measures 9' 9" each way.

The temple has a small spire of the Hemadpanti style while at the four corners of the roof are small pavilions which have curvilinear roofs. The temple bears no inscription, but from its architectural style it seems to have been built late in the 17th century, when in the Deccan, through the conquest of the Mughals the architectural forms of their '*later*' style had been introduced.

At a short distance from the Khandeshwari temple is another Hindu shrine styled Mata Ka Deval. It has an enclosure of chiselled masonry and a dome of Moslem style. The structure seems to be modern.

On the road from Patoda to Bir, at a distance of one mile to the west of the latter town, are two stone pillars fixed (one on each side of the road), which are called Ran Khamb (Battle Pillars). The Khambbs originally had inscriptions on them, but under stress of weather the letters have decayed and cannot be deciphered now. From their present position the pillars appear to be road posts rather than Battle or Victory pillars; they are too insignificant to have been built for the latter purpose, consisting only of rough blocks of masonry.

The Moslem monuments of Bir form an extensive group consisting of tombs, mosques, gateways and walls, and as they present a large variety of architectural detail I have included the photographs of several of them in this Report.

In describing them I shall follow the order in which the visitor meets them on entering Bir from the Patoda road. The first building which will attract his attention is the Dargah of Pīr Bāla Shāh, on the main road at a distance of a mile and a half from the town. The plan of the building consists of an extensive courtyard (69' × 60'), with a mosque and two halls at the western end of it. The centre of the court-yard is occupied by the tomb of the saint, which has a low stone balustrade on four sides, and a pillar of Hindu workmanship at each corner. In the south-west corner of the court-yard is a small enclosure which has *jali* screens, and it is covered with a *chhatra* of the Bengali pattern. The interior of the enclosure is square in plan (8' 6" each way) and contains two graves.

The mosque comprises a single hall (25' 6" × 10' 3"), which has a vaulted roof and three arched openings towards the east. The halls (each measuring 17' × 10' 4") at either end of the mosque, were originally the residence of the Keeper of the mosque; but now they are used as a kitchen on the occasion of the

Entering the town through the Rajaura Gate, the visitor will find a mosque on the right side of the road. It is named Rajauri Masjid after the Gate-

به نیابت عمدة الملك به بندوبست رمضان سنه مذکور از جلوس میمنت مانوس مطابق یک هزار

و یک صد و

Translation.

In the name of God the most Merciful, the most Compassionate! "..... Sulṭān Abu-l-Muzaffar Muḥiū-d-Dīn Muḥammad Aurangzeb, the victorious king..... ordered.... the territories of Bijāpūr, Haidarabād, Ādaunī, Narnala Jinjī, etc., were conquered. And in the year 47 (Regnal), when after the capture of the Fort of Khelna (?) ... , the governorship of the province, extending from Bijapūr to Khujāsta Bunyād (Aurangabād), was associated with the distinguished name of the Nawab of exalted court, the premier minister of the state, Ghāzīu-d-Dīn Khān Fīroz Jang, under the superintendence of his humble servant, Hājī Šadr Shāh, who in controlling acted as the Deputy of the 'Umdatul-Mulk (Ghāzīu-d-Dīn Khān) in the month of Ramazan of the above year of the auspicious accession corresponding to 11... H."

On the Kotwali Darwaza there is another inscription which was carved in comparatively recent times, but as it relates to an important event in the history of the fortifications of Bir, I give the inscription below:—

Text.

الواحد

بتاریخ دوازدهم جمادی الاول سنه ۱۲۵۱ هجریه رودبار تصبة بیر طغیانی نموده همه حصار از پای برد
همدین سنه مذکور نواب فلک جناب امیر نواز جنگ بهادر خلف الصدق دوله خان مرحوم دام اقباله
از سر نو سد حصار مرتب فرمودند ماده تاریخش اینست *

سده شده چون سد سکندر آیت

۱۲۵۱

Translation.

On the 12th of Jumada I, 1251 H. (1835 A.D.) the river of the town of Bir went into floods and washed away the enclosure wall entirely. In the same year the Nawab, of exalted court, Amir Nawāz Jang Bahādūr (the worthy son of Dūlāh Khān, may he rest in peace!), may God preserve his glory!—built the enclosure wall afresh. The chronogram is contained in this—'the ramparts bore resemblance to the ramparts of Alexander.' 1251 H. (1835 A.D.). By 'building afresh' the Nawab evidently meant that he repaired the walls extensively, for during my visit I examined them carefully and found that much of the old work was still in existence.

The next two inscriptions of Aurangzeb, one of which is in Persian and the other in Marathi relate to the building of a market at Bir in the 47th year of his reign. The texts and translations of the Marathi, inscriptions published in this Report have kindly been edited for me by Dr. L. D. Barnett, Keeper of Oriental MSS. in the British Museum, to whom I tender my grateful thanks.

II-III.—Inscriptions from the old Pura (Market) at Bir.

A.

Text.

یا فتاح ☉ در عهد خلافت بادشاه دین پناه ابوالمظفر محی الدین محمد اورنگ زیب عالم گیر غازی
و صوبه داری و فوجداری نواب عالی جناب عمدة الملك غازی الدین خان بهادر فیروز جنگ از دار الظفر
بیجا پور تا خجسته بنیاد باهتمام حاجی الحرمین الشریفین حاجی صدر شاه بیگ نائب فوجداری و اتفاق
سدهو جی دیسمکبه و دهوندها جی دیسپانده شهبوشیبه ابن بال شیبه این پوره مبارک غازی الدین نگ
در تصبة بیر بنا نموده صورت اتمام داد سنه ۴۷ ☉

Translation.

O Opener!

In the reign of the king, the defender of the faith, Abu-l-Muzaffar Muḥiū-d-Dīn Muḥammad Aurangzeb 'Ālamgīr, the victorious, and the civil and military administration of the Nawab of exalted rank, 'Umdatul-Mulk Ghāzīu-d-Dīn Khān Bahādūr Fīroz Jang (who ruled the province extending) from Daru-z-zafar Bijapūr to Khujāsta Bunyād (Aurangabād), through the efforts of the pilgrims of the two sacred shrines (of Mecca and Medina), Hājī Šadr Shāh Beg, Nā'ib Faujdar (Deputy Commander of provincial militia), and the consent of

way. The original enclosure and the court-yard of the mosque have fallen into ruin but the doorway is intact and it is built in the pillar-and-lintel style,

Siddhu Ji, Desmukh, and Dhondah Ji, Despandya, Shimbhu Sheh (Seth), son of Bāl Sheh (Seth), built and completed the auspicious market of Ghaziud-Din Nagar, in the town of Bir. 49th (Regnal year).

B.
Text.

Panel one :—

Śrī-Guṇa-It[ī]ṇi-
ga-ja[ṇi] gama-
vibhūta-ru-
drākṣa-lhūsa-
na-Saḍṣa-
va-Saṇkara-
Saṇkha-Māhā-
ārya-Māhā-
rudraś Ma-
lūshana

A semi-Sanskrit list of titles of a person named Malushana (Malūk Khān?), described as having the various titles of Śaiva divinity, and representing the different phases of the God Śiva.

Panel two :—

Pātālā Ālamācīva salāmata
nakāḥa Gājadīna Phūṇḍa[ṇi]ga bhā-
dara divāna kaḥi sadara Sāpūrā va Sa-
vili Gājadīna va Sidḍi Na-
rōḥi dēsamusha va Dhī[ṇi] dī ji Nā.
dēsapā[ṇi]līh Saṇkha sēta sēta valada Bā-
la sēta sēta bina Abāji sētaś
'Sakā 1625 Subhāna-nāma-saṇvata-
sarē Āsina sudā pūṇḍā sana 1113

The date is given as Śaka 1625, the cyclic year Subhānu, the first of the bright fortnight of Āsin (Āśvina), A. H. 1113. These data are irregular. The year Śaka 1625 lapsed corresponds to the cyclic year Subhānu according to the Southern calendar, and to A. D. 1703-04; but A.H. 1113 corresponds to A. D. 1701-02.

Nagari character; letters in panel 1½ inch high, well formed, those in panel 1 being slightly smaller. The Language is Mahrathi.

Associated with the name of Dhondaji, Despandya, there is a gate at Bir on which three inscriptional tablets are fixed. I have deciphered these texts as follows :—

IV-VI.—Inscriptions on the Dhonda Gate.

A.
Text.

بسم الله الرحمن الرحيم

در زمان بادشاه جهان پناه ماحی نمن دنیوی ماحی سنن مصطفوی ابوالمظفر ماحی الدین
محمد اورنگ زیب عالم گیر غازی که خدمت عریبه داری ملک دکن به عمدة الملک غازی الدین خان
بہادر فیروز جنگ و نیابت سرکار بیر به حاجی الحرمین الشریفین حاجی مدر شاه بیگ بوده بمعرفت
دھوندای دیسپانڈیہ عمارت برج دھوندا پورہ در سنہ ۱۱۱۹ ہجری مطابق سنہ ۱۶۹۹ جلوس والا ظہور اتمام
یافت *

Translation.

"During the reign of the king, the defender of the Universe, the destroyer of the worldly tumults, the reviver of the doctrines of Muṣṭafa (Muhammad), Abu-l-Muzaffar Muḥiud-Din Muḥammad Aurangzeb Ghāzī, when the governorship of the province of the Deccan was held by 'Umdatul-Mulk Ghāzīud-Din Khān Bahadur Firoz Jang and the Magistrateship of the Sarkar of Bir by the Pilgrim of the two Holy shrines (of Mecca and Medina), Hāji Šadr Shāh, through Dhondāh, Despandya, the structure of the bastion of Dhondapura was completed in 1116 H. (1704 A.D.) corresponding to the 49th year of the exalted accession."

B.
Text.

کمترین بندہ دھونداجی بشن دیسپانڈیہ برگنہ بیر سنہ فصلی ۱۱۰۲ •

The main building of the mosque now comprises a hall which is flanked with two minarets. The lower portion of the mosque is of stone; but the

Translation.

The humble servant, Dhonda Ji Kishan, Despandya of the Pargana of Bir. Fasli year—1102 (1690-91 A.D.).

Dhōṇḍajī Gharṇa Dēsapāṁj—

ḍē parganēm biḍa sana 1102 (i. e. A.D. 1690-91).

C.

धोंडाजी घर्ण देसपा

दे पारगणे बिड सन ११००

Nagari character; letters $2\frac{1}{2}$ to $1\frac{1}{2}$ inches. Language is Marathi.

The last inscription of Aurangzeb's reign is carved on the Ganj Darwaza and records the building of a *Pura* (Market).

VII.—Inscription on the Ganj Darwaza.

Text.

- | | |
|------------------------------|-------------------------------|
| که بود در زمانه بی همتا | (1) در زمان شهنشه عادل |
| میت عدلش گرفته ارض و سما | (2) شاه اورنگ زیب عالم گیر |
| معدن جود و کن حلم و سخا | (3) خان دوران شجاع |
| که ازو یافت چشم دشر غیا | (4) زبده خاتان خاندان معنوی |
| که از آن کوتاه است دست قضا | (5) کرد در بیر .. |
| زانکه اوست خود ز اهل وفا | (6) گشت سعی این بنا طاهر |
| باد بقا | (7) شد به معمور پوره آن مشهور |
| بتضرع ز خالق یکتا | (8) سال تاریخ این بناء جستم |
| از سر لطف هانفی ز سما | (9) که از غیب |
| باشد این پوره جنت دنیا | (10) سر بی بگیر و بگو |

Translation

- (1) During the reign of the just emperor, who has no rival in the world.
- (2) *Shāh Aurangzeb 'Ālamgīr*, the fame of whose justice has spread over (lit. captured) earth and heaven.
- (3) The *Khān* of the age, the brave, the fountain of munificence and source (lit. mine) of forbearance and liberality.
- (4) The chosen through whom the eye of the world has received vision.
- (5) He built in Bir that the hand of Fate is not powerful enough (lit. not long enough) to touch it.
- (6) *Tahir*, who himself is a trustworthy person, strove regarding the building of this market.
- (7) It came to be called *Ma'mūrpura* may it last!
- (8) I prayed to God in all humility for the chronogram of this building.
- (9) Suddenly from the Unknown a heavenly inspirer gracefully
- (10) Do not calculate the top portion (lit. remove the head) and say—"May this *Pura* . . . be the Paradise of the earth."

The reign of *Muḥammad Shah* is represented by two inscriptions, one being in Persian and the other in Marathi, both recording the date of the building of the Ahmadnagar Gate, now styled the Rajaura Darwaza. The text and a translation of the Persian inscription is given below:—

Text.

بسم الله الرحمن الرحيم

در عهد خلافت خاقان خواقین زمین و زمان محمد شاه بادشاه غازی خلد الله ملکه و سلطانہ شہامت و عوالی مرتبت راو سلطان جی بنالکر جاگیردار پرگنہ بیر تعمیر این احمد نگر دروازہ فرمود سنہ ۱۳ مطابق سنہ ۱۱۴۳ ہجری *

Translation.

In the name of God the most Merciful, the most Compassionate!

During the reign of the king of the kings of the earth and the universe (lit., of the time), *Muḥammad Shāh* the victorious king—may God preserve his kingdom and sovereignty!—the brave and exalted *Rāo Sultānji Būnālkar*, Jagirdar of the Pargana of Bir, built the Ahmadnagar Darwaza. (Regnal year) 13 corresponding to 1143 H. (1730 A.D.).

superstructure is brick-work, which arrangement is characteristic of almost all the buildings of Bir. In the prayer niche of the mosque is an inscription which gives the date 1138 H. (1725 A.D.).¹

The mosque has also a small dome which resembles in shape the domes of the contemporary mosques at Bidar, Bijapur and Gulbarga (Pl. Va).

The Jami' Masjid of Bir which is built at the centre of the town, is a large and massive building, consisting of an extensive terrace and a *liwan*, which is divided into two halls, measuring 70 ft. by 32 ft. jointly. The eastern face of the *liwan* has an arched screen containing five openings, each 12 ft. in width. The roof of the building is domical inwardly but flat on the top. In the prayer-niche is carved an inscription according to which the pulpit of the mosque was built in 1071 H. (1660 A.D.).² At the centre of the terrace is a large cistern for the ablutions of the congregation.

Leaving the town by the Kotwali gateway, on which several inscriptions are carved, the visitor must cross the river in order to reach the Dargah of Shahn-

The latest inscription on the walls of the town of Bir is dated 1187 H. (1773 A.D.), and it belongs to the reign of Shāh 'Ālam. It is carved on the Mālī Darwaza and I have deciphered the text as follows :—

در عهد شاه عالم بادشاه غازي در زمان صوبه داربي نظام الدوله مير نظام علي خان بهادر مطابق حكم
عمده امرای نواب شرف الدوله بهادر باهتمام خان ذیشان علي محمد خان تعمير اين دروازه در سنه ۱۱۸۷
هجري باتمام رسيد *

Translation.

"During the reign of Shāh 'Ālam, the victorious king, and the governorship of Nizam-u-d-Daulah, Mir Nizam Ali Khān Bahadur, the building of this gateway was completed in 1187 H. (1773 A.D.), by the order of the most distinguished Amīr, Nawwab Sharfu-d-Daulah Bahadur and under the superintendence of the exalted Khān, 'Ali Muhammad Khān.'"

¹ Inscription on the Rājaura Darwaza Mosque.

Text.

بسم الله الرحمن الرحيم
هو الاول و الآخر و هو معكم اين ما كنتم @ افضل الذكر لا اله الا الله و اكمل الفكر محمد رسول الله
انما يعمر مساجد الله من آمن بالله و اليوم الآخر اولئك ان يكونوا من المهتدين @ در عهد خلافت بادشاه
محمد شاه غازي طال الله عمره بتأييد الهي باني اين مسجد خادم الشرع متين قاضي محمد ركن الدين
متوطن قصبه مهيسري (?) صوبه بهار باهتمام محمد تاج الدين برادر سنه ۱۱۳۸ هجري باتمام رسيد *

Translation.

"He is the first and He is the last and He is with you wherever you may be. The best recitation is: "there is no God but God"; and the most perfect contemplation is: "Muhammad is the Prophet of God." "Verily resorteth unto mosques one who believeth in God and the last Day; those may be among the blessed." During the reign of the king, Muhammad Shāh Ghazi—may God prolong his life!—the builder of this mosque (was) the servant of the firm law (Muslim Law), Qazi Muhammad Rukun-d-Dīn, inhabitant of the town of Mahesī (?) in the province of Bihar: completed under the superintendence of his brother Muhammad Taju-d-Dīn."

² Inscription on the Jāmi' Masjid, Bir.

A.

Text.

در زمان خلافت حضرت عالم گير شا (غازي) رفعت و عوالي دستگاه سردار خان فوجدار خزاين (?)
دکن ... فرش سنگين و منبر پخته تعمير ساخت واقعه غره شوال (?) سنه ۱۰۷۱ هجري مطابق سنه ۲۴
جلوس والا *

shah Wali, which is the most important shrine of the place. But before describing the Dargah I shall take the visitor to the Baradari of Bhaladars (Pavilion of Spearmen) and to the mosque attached to it. These buildings, although they show a marked tendency toward degeneration in lack of creative effort, are yet picturesque enough as regards minor detail, and possess pavilions of Bengali style and a cluster of small turrets and slender minarets (Pl. VIb). The prayer-hall of the mosque measures 36 ft. by 27 ft., and is divided into twelve bays by means of arched screens. These are three in number and each has four arched openings.

The tomb of Shahinshah Wali is an imposing structure, built on a high base (15 ft.) and enclosed by a screen of trellis work. The interior is approached by a long flight of steps which lead the visitor to a spacious court 197 ft. long and 168 ft. wide. The inner plan consists of halls at the S.E. and S.W. corners of the court and a mosque at the western end, while the centre is occupied by a platform 5 ft. high, 74 ft. in length, and 45 ft. in width. The tomb proper is built on the platform, and comprises a square pavilion (22' 6" each way) with arched openings on each side and crowned with a dome. Near the tomb is an inscriptional slab, which contains the chronogram of the building of the mosque and gives the year 1118 H. (1706 A.D.).¹ The mosque consists of a single

Translation.

During the reign of His Majesty, 'Ālamgīr Shāh-i-Qhāzī, the most exalted and eminent (minister) Sardār Khān, the Comptroller of the Treasuries (?) of the Deccan, built the masonry pulpit and the stone flooring. Dated 1st Shawwāl, 1071 H. (1660 A.D.), corresponding to the 24th (?) year of the august accession.

B.

Text.

داروغہ عمارت بندہ درگاہ اختیار خان و ساکن سہارنپور (?) *

Translation.

The Superintendent of the building, the servant of the (Royal) court, Ikhtiyār Khān resident of Saharanpūr (?).

¹ I.—Inscription near the tomb of Shahinshāh Wali.

Text.

بسم الله الرحمن الرحيم
افضل الذكر لا اله الا الله
و اكمل الفكر محمد رسول الله

- | | |
|----------------------------------|------------------------------|
| (1) حمد بیحد و الصلوة مقتدر | مر خدا را و علی خیر البشر |
| (2) باد بر آل و صاحبش صد سلام | نیز زین احقر بعتبه اسلام |
| (3) بعد گویم گنج بخش بیدرنگ | عمدة العمدا و هم فیروز جنگ |
| (4) رکن بیت دین و دنیا را نظام | غازی الدین خان بهادر نیک نام |
| (5) بهر مسجد گشت حاجی صدر شاه | نائب او ملتئم در بارگاه |
| (6) حکم صادر شد کہ مسجد را بساز | تا بجمیعت ادا گردد نماز |
| (7) شکر الله یافت تعمیر انصرام | هم چنین یاد مرادش انتظام |
| (8) کار غازی بود و هم غازی نمود | آمده تاریخ هم غازی نمود |
| (9) از محمد شاه نظم این یادگار | باد در دوران السی يوم القرار |
| (10) گر کسی پرسد کہ ناظم کیست آن | گو غلام درگہ حاجیست آن |

hall and measures 37' 5" by 15'. It has an arched screen with three openings towards the west, the width of each opening being 11' 6" at the base. The hall at the S.E. corner is divided into three aisles while another at the S.W. has two

Translation.

The best recitation is: *There is no God but God*; and the most perfect meditation is: *Muhammad is the Prophet of God*.

- (1) Countless praise and choicest blessings be unto God and Prophet Muhammad (lit. the chosen among humanity).
- (2) May a hundred salutations to the descendants and companions of the Prophet from this humble (servant) at the threshold of Islām.
- (3) Afterwards (i.e. after praising God and invoking blessings on the Prophet) I would say that the unhesitating bestower of treasures, the chosen of the chosen, who is (also) styled Firoz Jang;
- (4) The pillar of the abode of religion, and the basis of (the fabric) of state, Ghāziu-d-Dīn Khān Bahādur, the renowned;
- (5) His deputy, Hāji Šadr Šāh solicited the court regarding the mosque.
- (6) An order was issued that the mosque should be built in order that the prayers be offered in common.
- (7) Thanks unto God, the building has been completed, may his (Firoz Jang's) desires be fulfilled in a similar manner!
- (8) The work (mosque) related to a Ghāzi (the Ghazi saint), and it has also been accomplished by a Ghāzi (Ghāziu-d-Dīn Firoz Jang), the date (of the building), therefore is obtainable (from the phrase)—Built by the Ghāzi."
- (9) The chronogram of this memorial has been composed by Muhammad Šāh; may the memorial survive till the world exists!
- (10) If any person inquires of you—"who is the composer"? Say, "He is a slave at the Haji's court."

In the Dargāh of Shahinshāh Wali there are four more inscriptions which I give below in their chronological order:—

II.—Inscription from a well outside the Dargāh of Shahinshāh Wali at Bir.

Text.

شاه کوچک دام

شاه عالم بهادر بادشاه غازی
در عهد خلافت بادشاه زمین و زمان والدۀ انپرای بن روپچند قوم کتیری عرف باتمه متوطن خوشاب
صوبہ پنجاب بحسب قسمت در قصبہ بیر قیام گرفته بروئے منورہ حضرت دهن چاه آب و سبیل
بنا نموده سنہ جلوس والا مطابق سنہ ۱۱۲۲ هجری *

Translation.

"In the reign of the lord of the world and the time, Šāh 'Ālam Bahadur, the victorious king, the mother of Inni Rāi, son of Rūbchand, Khattari by nationality and Bath by family name, resident of Khushāb in the province of the Punjab, as ordained by Fate, she halted in Bīr, and at the sacred (lit. illustrious) tomb of His Holiness Šāh Kochak (may . . . for ever!) she built the ring (lit. mouth) of the well and also a closet for the distribution of water. In the . . . year of the august reign corresponding to 1122 H. (1710 A.D.)."

In royal mandates (*farmans* or *sanads*) the name of the king with full titles is always given at the top of the document and in the text wherever it occurs a blank is left which indicates that the reader should substitute there the name of the king. In this inscription also the name of the king and the saint have been given at the top and in the text blanks have been left where they occur.

The name Shahinshāh Wali by which the saint is at present known does not occur in any inscription in the Dargāh. In this record he is called Shāh Kochak, the small saint, which title is repeated in another inscription (No. 2) in the Dargāh. It appears that the votaries of the shrine feared to call him Shahinshah as long as the Delhi empire lasted, and this title was, apparently given to him only in recent times.

III.—Inscription in a small room (Chilla) in the Dargāh of Shahinshāh Wali.

Text.

(۱) ببین حجرۀ شاه کوچک ولی بنا کرد ایتبل ز صدق دل
(۲) چو تارینج او جستم از عقل خویش نمود از گل گلشن ناد علی
ه ۱۱۸۳

Translation.

- (1) "Look at the prayer chamber of Shāh Kochak Wali, which has been built by Itthal in sincere faith."
- (2) "When I consulted my 'intellect' regarding the chronogram, it suggested that the chronogram may be found in the phrase—"the rose of the garden of the *Nādi 'Ali*."

storeys, the upper serving the purpose of the Music Room (Naqqar Khāna). At the back of the S.E. hall is another hall which is divided into two apartments and bears an inscription.

At the N.W. corner of the main court is a small square room (14' 9" each way) styled the *chilla* or the room where the saint remained in seclusion for *forty* days, occupied in prayer and devotion. The *chilla* has a rather flat dome, but with a high neck around which stand small turrets.

The northern side of the tomb was occupied by a large tank which, when full, must have offered a picturesque sight to the visitor. The tank has silted

It is interesting to note that among the votaries of the shrine the names of Hindus are not less prominent than those of Moslems. In inscription I a Hindu lady is shown as the builder of a well for the Dargāh, and according to this record another Hindu, Itthal (probably Vitthal), who seems to have been a Mahratta by his name, built the 'Prayer Room' of the saint.

IV.—Inscription in a room on the back of the S.E. Hall of the Dargāh of Shahinshāh Wali.

Text.

ز صنعان (?) مجاور مرتب شده در سنه ۱۱۹۵ هـ

Translation.

"Built by San'ān *Mujawir* (keeper of the tomb) in 1195 H. (1780 A.D.)."

The name صنعان is not very clear on the inscription; it may be رمضان.

V.—Inscription in the mosque of Shahinshāh Wali's Dargāh

Text.

بسم الله الرحمن الرحيم
لا اله الا الله محمد الرسول الله

من بني مسجداً لله كان مغيراً او كبيراً بنى الله له بيتاً فى الجنة ©

(۱) کرد مسجد بنا امیرنواز	جنگ و درله که دولتش دامت
(۲) پس بگفتا که ای خدای کریم	این بنا گشت شکر انعامت
(۳) کار نیکن تو نکو سازد	اهتمامی امر الهامت
(۴) اجر این ریز بر مزار شریف	شاه کوچک بفضل و اکرامت
(۵) شمس برج ولایت خامه	قطب و در کرامت عامت
(۶) قدس الله سرّ العالی	آسمان وزمین مادامت
(۷) بهر تاریخ نیز شد ایماء	گو بنا الصلوة قد قامت

۱۲۵۵

Translation.

In the name of God, the most Merciful and Compassionate.

"Whoever buildeth a mosque, whether it is small or large, God buildeth a house for him in Paradise."

(1) "The mosque has been built by Amir Nawaz (who enjoys the double title of) Jaug and Daulah—may his glory last for ever!"

(2) "After (building it) he said, "O Benevolent God, this house is an humble token of my gratitude for Thy Bounty,"

(3) "Thou well rewardst the deeds of the pious and my efforts regarding this building have been inspired by Thee."

(4) "Through Thy grace and bounty shower Thy blessings on the sacred tomb of Shāh Kochak as on reward (of my humble efforts)."

(5) "(On the tomb of the saint who is) the sun of the galaxy (lit. constellation) of distinguished saints; and the axis of the wheel of Universal Bounty;"

(6) "May God sanctify his high mission (lit. secret), as long as the heaven and earth last!"

(7) "As regards the chronogram I was inspired to say—the house of worship has been set up."

up considerably now, although the fine flight of chiselled masonry steps towards the west can still be traced.

Another important shrine worthy of notice at Bir is the Dargah of Mansur Shah. It is situated on the eastern skirts of the town along the river, and the visitor can see it while going to or returning from Khandkaī ka Deval. The Dargah has a high enclosure wall of modern construction, and is entered through a gateway facing the east. The interior consists of an extensive court with colonnades around and a platform of chiselled masonry (85' × 38' × 3' 6") at the centre. On the platform are two pavilions with domical roofs and a large number of graves. The tomb of Mansur Shah is built in the middle of the platform and consists of a square hall (16' 8" each way) with marble screens and a dome of the Bengali style. The hall has a high plinth, the base rising 3 ft. above the platform on which the tomb is built.

Near the gateway to the south of the platform is a hall with wooden pillars the carvings of which are exquisite. The hall has two aisles, the outer with five arched openings and the inner with only three.¹

¹ Bir has a number of old buildings which, being of minor importance from an architectural point of view, have not been described in this Report, but the inscriptions, carved on them are given below:—

I.—Inscription in Qazi Shihab's Mosque.

Text.

آما يعمر مساجد الله من آمن بالله واليوم الآخر أولئك هم المفلحون ©
نگویم مسجد و مقبر بنا کرد که اسلام محمد را بنا کرد

... ت بی زوال، و آوان سلطنت اندی الاتصال حضرت خلافت پناهی ظل الہی نور الدین محمد
جہانگیر بادشاہ نازی خاد الله ملکہ و سلطانہ و نواب نامدار کردین افتدار جان سپار خان بنامی این مسجد
عالی را تعمیر فرمود و در سنہ ۱۰۳۴ بتمام رسید *

Translation.

Qur'an: Ch. 9 Verse 18.

"I do not say that he built the mosque and the pulpit: verily he laid the foundation of Islam as preached by Muhammad."

"..... imperishable, and during the everlasting reign of His Majesty, the refuge of kingdom, the shadow of God, Nūru-d-Din Muhammad Jahāngir, the victorious king—may God preserve his kingdom and sovereignty! —, the distinguished Nawwab, of heavenly power, Jansipar Khān, laid the foundation of this lofty mosque and completed it in 1034 H. (1624 A.D.)."

II.—Inscription from a mosque at Bir.

Text.

عبادت خانہ اللہ

۱۱۹۸ ہجری

شیخ عبد الرحیم و شیخ و شیخ نعمان و شیخ کلن بانی مسجد بودند * [In margin.]

Translation.

"Abode of divine worship." 1198 H. (1783 A.D.).

[In margin] "Shaikh * Abdu-r-Rahim, Shaikh . . . , Shaikh Nur'mān and Shaikh Kallan were the builders of the mosque."

III.—Inscription on a building in Bir.

Text.

هو العلی الاعلی
(۱) لوی بیگ خان بہادر نیک نام کرد تعمیر ... مالا تمام
(۲) چونکہ تاریخش زہاتف خواستم بخت یازی داد ما را این پیام
۱۲۲۳ ہجری

Bir in its palmy days had a large number of beautiful gardens, some of which to this day may be seen along the river-side. The pomegranates of Bir still enjoy a reputation and are considered to be the best in Southern India. For the regular supply of water to the gardens and other parts of the town about three miles south of Bir a large reservoir called *Khazana Bāoli* (Reservoir tank) was built with pipes therefrom. In recent times the line of pipes has been spoiled by the accumulation of sand, and during my visit the attention of the Taluqdar was drawn to the cleaning and repair of the pipes.

Firishta in his *History* describes how Muḥammad Tughlaq, while passing Bir in one of his expeditions, lost a tooth, which was buried with royal pomp. The tradition still survives at Bir and a small tower built along a mountainous track, 8 miles S.E.S. of the town, is pointed out as the Tomb of the Royal tooth. The view from the tower is extremely picturesque, the ranges of hills rising one behind another and closing all access from the plains except through a narrow gorge on a bend of which nestles the small hamlet of Ranjni, inhabited by the Lambāḍas. The tower has neither grave nor epitaph, and the interior is devoid of any relic except two large stone pots, which are sometimes kept in tombs in order to store offerings.

The tower is built on a square platform, measuring 35 ft. each way, and consists of a hall (23' 10" square) surmounted by a dome. The building is in a rather precarious condition because the growth of trees on the roof has produced large cracks in the western and southern walls. At the time of my visit the repair of the building was impossible for owing to the drought, water was not available within a distance of several miles. I am now arranging with the Executive Engineer of Bir for the preservation of this interesting monument.

Conservation.

In the domain of conservation the most important undertakings this year relate to the preservation of the paintings at Ajanta. In Government review on the Report for the year 1918-19 (1328 F.) reference was made to the selection of an expert Italian *restaurateur*, Signor L. Cecconi, who accompanied by his Assistant, Count Orsini, arrived at Ajanta in December, 1920 (Baihman, 1330 F.) and stayed there till the end of April 1921 (*Khurdad*, 1330 F.). Through the good offices of Sir John Marshall, Mr. Sana Ulla, Archaeological Chemist to the Government of India, and his Assistant, Bhai Ram Singh, were deputed to watch the work of Professor Cecconi and to render him necessary help. H.E.H.'s Government sanctioned the appointment of three mechanics also to assist Prof. Cecconi; but owing to difficulty in securing men of requisite qualifications only one mechanic, Mr. Ghulam Nabi, could be appointed.

The problems awaiting solution at the hands of the experts, regarding the preservation of the paintings, consisted of first, the fixing of the frescoes, which were gradually peeling off from the rock surface; secondly, the protection of

Translation.

He is High, the Exalted !

(1) Lawi Beg *Khan* Bahadur, of noble fame, built . . . like the full moon.

(2) When I asked the Inspirer for the chronogram, he said in response—" *Success.*" 1223 H (1808 A.D.).

the crumbling edges of the paintings with a suitable cement; thirdly, the removal of the varnish laid by Mr. Griffiths in the eighties (with the double object of brightening up the detail of the paintings and of protecting them against damp); fourthly, the destruction of the insects which owing to the presence of vegetable matter in the *rinzaſſo*¹ were the cause of its decay, and fifthly, the removal of the dust and smoke which had gathered on the paintings through the neglect of centuries and the fires of the Jogis who occupied the caves in comparatively recent times and used them for dwelling purposes. Thanks to the skill and patience of the *restaurateurs* these problems which offered no small difficulties in the beginning have gradually been solved and the Italian experts during their five months' stay in Ajanta have been able to fix the entire painted area of cave XVII and the right aisle of cave XVI, besides the thorough conservation of the decayed portion of the painting of Prince Siddharta (Budda) in cave I.

It may be of interest to the readers of this Report to know the methods and the chemicals which the experts have used in conserving the paintings; and I therefore describe them here briefly. In fixing the frescoes where the cavity between the painted layer and the rock bed was not large, they have injected Casein mixed with a little white Arsenic in order to guard against insects. But where the cavity was large enough to admit of the insertion of a thicker substance they have used plaster of Paris. Before starting their fixing operations the *restaurateurs* first strengthened the painted surface with Shellac diluted in Alcohol, and they put on bandages of cloth with a view to avoiding the danger of the paintings crumbling or peeling off from the rock bed in the process of injecting the Casein or the plaster of Paris. After strengthening the painted surface they thoroughly cleaned the rock bed with an air pump. This measure they adopted in order to ensure the complete removal of destructive elements from the *rinzaſſo* and the rock bed as also to secure a better adhesive effect for the substances which they subsequently injected.

In treating the decayed edges of the frescoes the *restaurateurs* inserted round the edges a neat fillet of plaster of Paris mixed with Portland cement and powdered rock. The proportions in which the above materials were mixed are as follows:—

Plaster of Paris 10 to 15 %.

Portland Cement 40 %.

Powdered rock 50 %.

The experts, before inserting the fillet always cleaned the rock-bed also and strengthened the painted surface in the manner described above.

It is gratifying to note that the fillet as well as the 'backing,' inserted between the painted surface and the rock bed, has stood the test of all three seasons of the year, and the paintings which before conservation were apt to turn into dust at the gentlest touch are now as hard as stone and may last for several centuries to come.

¹ *Rinzaſſo*, an Italian term for the clay-plaster on which the paintings were done.

As regards the removal of the 'varnish' the experts used Alcohol but, to counteract its injurious properties, immediately after the varnish was taken off, they applied Spirit of Turpentine as a fixative. The varnish not being of a uniform quality, its removal in certain cases (where it is suspected to be Copal varnish) still presents a difficult problem, particularly when any attempt to rub off the varnish with a hard brush is likely to destroy the colours and the minute detail of the paintings. To avoid this danger the removal of thick sticky varnish has for the present been postponed till the discovery of more potent and harmless methods.

Ammonia was found most useful for removing the dust and smoke and the experts have used it freely. The *restaurateurs* also recommended the use of Soda for washing off light coats of dust and smoke, but Mr. Sana Ulla, Archaeological Chemist, strongly condemned it, stating that if a residue of saline particles was left on the surface of the paintings it was sure to produce saltpetre.

The total expenditure incurred during the year in connection with the conservation of the paintings amounts to Rs. 60,215. As almost half the work still remains to be done the provision of a further sum of Rs. 59,000 in next year's Budget has been asked from Government.

The story of the work done at Ajanta would be incomplete if I failed to acknowledge the help which Sir John Marshall has kindly given to the Department throughout the achievement of this difficult task. He not only placed at our disposal his artistic taste and technical knowledge by means of extensive correspondence, but also visited Ajanta when the work was in progress and gave practical hints to the *restaurateurs*.

The names of two other distinguished visitors who came to Ajanta—one during the presence of the Italian artists, and the other shortly after they had left—deserve to be mentioned. The first was M. Clemenceau, the Ex-premier of France whose interest in Buddhist antiquities is well known. He was eminently satisfied with the work done at Ajanta and expressed his appreciation of the liberal policy of H.E.H.'s Government in preserving the paintings, which hold a unique position in the history of the art of the world. His remarks about the unfinished rock ceiling of cave IV are worthy of being quoted here. The formation of the rock there is indeed most interesting geologically; the circles and curves occurring on the surface of the rock exactly represent the circles and curves of the eddying waters of a rough sea. M. Clemenceau observed that the sculptors of the cave were so much fascinated by the natural beauty of the rock that their artistic sense did not permit to destroy it by making a well-chiselled flat ceiling for the cave. The other visitor was the great Journalist, Mr. Percival Landon, whose name is familiar to students of Buddhist lore on account of his writings on Tibet. He was much interested in the colour scheme of the Ajanta paintings and expressed his views on the subject in a letter to Sir John Marshall.

Passing on from the Ajanta caves to other monuments the programme of repairs carried out during the year involved an expenditure of Rs. 13,728. The principal buildings which have been treated, are:—

- (1) Mahadeva Temple of Ittagi (Raichur).
- (2) Madrasa of Mahmud Gawan at Bidar.
- (3) Tomb of Ibrahim Barid, Bidar.
- (4) Baihr-i-Kul Gate, Aurangabad.
- (5) Tomb of Abul Hasan Qutb Shah at Khuldabad.
- (6) Tomb of Malik 'Ambar at Khuldabad.
- (7) Ābpāshdara Tank, Daulatabad.

In previous reports measures relating to the conservation of the above monuments have been described in detail and it will now suffice to state that the same have been carried out in full.

The Canarese inscription of Munirabad relating to the reign of Tribhuvana-Epigraphy.
malla (Vikramaditya VI) has been published during the year as *Monograph* No. 5 of the Hyderabad Archæological Series. Two more monographs are under compilation, one on the inscriptions of Nāgaī by Mr. Krishnamacharu of the Epigraphic Survey of the Government of India, and another on the inscription of Shitāb Khān at Warangal Fort by Mr. Lakshman Rao, Editor of the *Telugu Encyclopaedia*. Shitāb Khān's name frequently occurs in contemporary writings in connection with the wars of Qutb Shāhi Kings with the Rajas of Warangal. Mr. Lakshman Rao has kindly promised to collect the various references and to publish them, together with his translation of the inscription. Another inscription discovered during the year is a long record found carved on a square pillar at Bodhan—the early history of which place before the Muslim rule is not known, although it contains a large number of relics dedicated to Sivite and Jaina worship. The pillar now forms the coping stone of a platform on which several Musalman tombs are built, and it was only by mere chance that my eyes detected the somewhat indistinct letters carved on it. It is intended to have the inscription deciphered by an expert and published with critical notes.

The efforts of the Department have been equally successful in the field of Muslim epigraphy and about thirty new inscriptions have been brought to light. Two of these belonging to the reign of Muhammad Tughlaq are important as fixing landmarks in the history of his eventful reign. One of these was found at the Qandhar Fort and the other in the mosque at Bodhan (Nizamabad). Another inscription is interesting as of preserving the name of Bindraban, the historian. It was found in the Yalgandal Fort (Karimnagar District) carved on a well. I am arranging to publish all these inscriptions in the next number of the *Epigraphia Indo-Moselmica*.

During the year under review 1,696 coins have been acquired for the CabinetNumismatics.
of the Hyderabad Museum. Of these 86 were purchased and the rest are treasure-trove acquisitions. Among the coins of the latter class 4 are of gold, 1,555 of silver and 151 of copper.

The majority of the silver coins are Mughal, but some of them represent new mints which have been described by Mr. Streenivas in a note attached to this Report as Appendix A. Among silver coins is also a hoard of 367 punch-marked Andhra coins found in the Karimnagar District. These coins are being studied and a note on them will be published in due course. The four gold coins belong

to the Vijayanagar dynasty and possess no special feature. A complete list of the coins acquired during the year is included in this Report as Appendix H.

Museum. Owing to the difficulty of a suitable building the Museum scheme is still awaiting sanction, but in order to keep the Curator fully employed a provisional scheme has been submitted to Government. In drawing up the latter scheme due regard has been shown for the space available at the Mahbubia Town Hall for housing the exhibits. The construction of a large building for the Museum will take several years, but in the meantime the sanction of the provisional scheme, it is hoped, will not be delayed since the services of the Curator can be utilised for collecting specimens for the various sections of the Museum, a work which cannot be done all at once.

Hyderabad Archaeological Society. The Journal of the Society for 1919-20 referred to in last year's Report was published during the year. Owing to the Hon'ble Mr. C. L. S. Russell's proceeding on leave the office of the President has again fallen vacant.

I regret to note that in the last two years there has been a paucity of the papers to be read before the Society, which unfortunately indicates that members have ceased to take an active interest in the work. To make the existence of this useful institution once more vigorous I appeal for co-operation and assistance to all members particularly to those who in their official tours visit the interiors of districts and by writing out short descriptions of the monuments or relics found there can add considerably to our knowledge of the antiquities of the Dominions.

Publications. The only publications issued during the year are the *Annual Report* for 1329 F. (1919-20) and Memoir No. 5 of the *Hyderabad Archaeological Series*. In my capacity as Epigraphist to the Government of India for Moslem Inscriptions I contributed three articles on the inscriptions of the Deccan kings to the *Epigraphia Indo-Moslemica*.

Library. Ninety-three volumes have been added to the library of the Department during the year. Of these 38 have been purchased and the rest received, as donations or in exchange for the publications of the Department, from various Governments and learned institutions. Among the purchased books is a MS. of the Qur'ān in two volumes written in a script in vogue before the Kufi characters were finally developed. Among other important acquisitions are 13 volumes of the back numbers of the *Journal* of the Asiatic Society of Bengal which now complete the set in the library of the Department. A complete list of the books acquired during the year is published in this Report as Appendix E.

Photographs and Drawings. Fifty-four new photographs were taken of which 34 are reproductions of portraits of historical personages preserved at the British Museum. The Department takes this opportunity to thank the Trustees of the above Museum for their courtesy in permitting the photographing of the portraits. It is intended to publish the photographs with suitable historical notes in the form of a book for the benefit of students. The portraits represent later Qutb Shahi kings and nobles as also those Mughal Emperors and Generals who have played prominent parts in the history of the Deccan.

A large survey plan of the Golconda tombs was also prepared during the year and is reproduced in this Report at the end. A complete list of the photographs and drawings is given at the end of the Report as Appendices F and G.

The expenditure on the conservation of monuments amounted to O.S. Rs. 13,728 (B.G. Rs. 11,766-13-9). In addition to this a sum of Rs. 60,215-6-5 (B.G. Rs. 51,613-3-2) was spent during the year on the repair of the Ajanta frescoes. Expenditure on Conservation.

The detail of the expenditure incurred on the conservation of monuments is given in Appendix D.

During the year under report a sum of O.S. Rs. 29,900-11-0 (B.G. Rs. 25,629-2-7) was spent on the maintenance of the Department. The detail of the expenditure is given in Appendix C. Expenditure on the maintenance of the Department.

The early part of the cold season will be devoted to the survey of monuments in the Karimnagar and Nanded Districts. Afterwards I shall pay short visits to Oosmanabad and Nizamabad with a view to inspecting the conservation work recently done there. Owing to the engagement of the Italian experts at Ajanta I shall have to go there as well in order to watch the progress of their work. In summer I am contemplating a journey to Europe and therefore no programme is being submitted for that period. Tour Programme for 1331 F. (1921-22).

G. YAZDANI,
Director of Archaeology,
H.E.H. the Nizam's Dominions.

31st Urdibihisht, 1331 F.

APPENDICES.

APPENDIX A.

Note on Coins in the Cabinet of the Hyderabad Museum.

By T. STREENIVAS.

* The total number of Coins received for the Cabinet of the Museum so far (31st March, 1922), is 5,284. It is indeed highly gratifying that Treasure Trove has been a fruitful source of acquisition, as this alone has furnished 2,730 coins within the last three or four years, which augurs well for the future. If, as it is hoped, the same rate of supply is maintained even for the next few years the Cabinet will bid fair to become one of the first rank in India.

The following table shows the various sources of acquisition and the metals of the coins :—

How acquired.	Gold.	Silver.	Billon Brass or Bronze.	Copper or other metal.	Total.
1. Presented by the Jodhpur-Durbar .. ..	..	6	..	..	6
2. Presented by the Bikaner Durbar .. ..	..	16	..	..	16
3. Presented by the Madras Government	18	..	..	1	19
4. Presented by the Madras Museum	4	..	..	..	4
5. Presented by the Lucknow Museum .. ..	..	34	..	23	57
6. Presented by the U.P. Government	1	36	..	26	63
7. As Treasure Trove	65	2,535	..	130	2,730
8. Purchased .. ..	..	518	180	1,227	1,925
9. Received from H.E.H.'s Mint .. ..	..	393	..	..	393
10. Received from H.E.H.'s High Court .. ..	..	..	..	25	25
11. Received from H. E.H.'s Central Treasury	8	32	..	6	46
TOTAL	96	3,570	180	1,438	5,284

The Gold Coins consist of :—

- 16 pre-Mughal, of which 5 belong to Alau-d-din Muhammad (II) of the Khalji Sultans of Dehli, 6 to Ghiyasu-d-din Tughlaq and 5 to Muhammad (III) ibn Tughlaq of the Tughlaq dynasty, received as Treasure Trove from the Karimnagar District;
- 5 Mughal, of which 1 belongs to Shah Jahan of Akbarabad mint (1064-27), and 4 to Aurangzeb—1 of Aurangabad mint (. . 69-3), 1 of Surat (1112-45) and 2 of Shahjahanabad (1085-7 and 1108-40 respectively);
- 31 Vijianagar coinage—2 of Pratapa Harihara (1379-1406 A.C.), 15 of Krishna Deva Raya (1509-1530), 9 of Achyuta Raya (1530-42) and 5 of Sadasiva Raya (1542-73);
- 20 Chalukyan Padmatankas (11th and 12th cent. A.C.), of which 8 were received from Muminabad, Bir District, and 12 from Gulbarga;
- 7 belonging to the Kodur (Nelloer District) Treasure Trove,
- 2 Ganga fanams,
- 1 Vira Raya fanam and
- 2 Rama Raya fanams
- 1 of Kumarapala Deva (1019-49 A.C.), of the Tomara dynasty of Ajmer and Dehli presented by the U.P. Government;

} presented by the Madras Government.

8 Ashrafis of the Nizams of various denominations, received from H.E.H. the Nizam's Central Treasury, and

3 unidentified coins which are worn smooth.

A collection of coins purchased in 1926 for the Museum Cabinet, numbering over 1,500, was a valuable acquisition. Both ancient and mediaeval coins of Asia and Europe are represented in it. Besides Coins of Parthian, Bactrian and Indo-Greek, Kushan and Sassanian and other miscellaneous dynasties, it contained a very welcome series of coins of the pre-Mughal Sultans of Delhi, which otherwise would have taken years to put together. There were also a large number of Mughal silver and (some) copper coins.

Among the districts in the Dominions which contributed to the Cabinet Oosmanabad tops the list, with 1,164 silver and 78 copper coins to its credit. The table given below shows the other contributing districts, with the number and metal of the coins:—

District.				Gold.	Silver.	Copper.	Total.
1.	Oosmanabad	..	..	..	1,164	78	1,242
2.	Bir	..	..	18	349	47	414
3.	Karimnagar	..	..	30	367	..	397
4.	Raichur	..	..	..	169	..	169
5.	Aurangabad	..	..	..	115	..	115
6.	Parbhani	..	..	..	112	..	112
7.	Atraf-i-Baldah (Sarf-i-Khas)	..	..	..	93	..	93
8.	Nalgonda	..	..	..	45	..	45
9.	Gulbarga	..	..	17	..	..	17
TOTAL				65	2,414	125	2,604

The majority of the silver coins acquired as Treasure Trove are Mughal coins, with a number of Chandore, Gopalpet and Gadwal rupees of the local mintage which were current in the Dominions before the introduction of the Halli Sicca rupees.

But the most interesting and most ancient of these are the 367 silver coins received from Karimnagar District. They are all punch-marked and of all shapes—oblong, angular, square and circular. They are all encrusted with something like verdigris which does not easily yield to cleaning. Many are worn away by attrition. They bear a number of punch-marks on them, some on one side only. Most of these marks are superimpressed upon earlier ones which often makes it very difficult to identify them with any certainty. Symbols of the sun, wheel, lotus (?), chaitya, caduceus, tree, fish in pond (?) and some others could be made out. On one there is a rhinoceros (or is it an elephant ?). All these punch-marked coins belong to a period not later than the 2nd cent. B.C.

With the above remarks on the coins in general, we shall now deal with some of the unpublished Mughal mints in the cabinet, as they are sure to be of interest to numismatists.

SOME UNPUBLISHED MUGHAL MINTS.

1. *Sikakul*.—So far only two mohars of Farrukhsiyar, one of Shah 'Alam I and a rupee of Ahmad Shah are known. But there is a rupee of Aurangzeb in the cabinet which I have read as of this mint, and this reading is supported by no less an authority than Mr. Nelson Wright.

(a) Obverse.

عالم گیر
(او) رنگ ۱۱۰۰ زب
ش
چو بدر منیر
س
جهان ...

Reverse.

جلوس
میمنت
(ما) نوس سنه ۳۶
ضر
... کا کا ...

The Hijri year is clearly 1100, the corresponding regnal year should be 32, but it is 36 on the coin (see No. 1 of Pl. VII.) The second figure of the regnal year -٦- is an apparent mistake of the engraver for ٢. The regnal year, as will be noticed, is to the left of مانوس. The name of the mint is not full on the coin, but there is no doubt that it is Sikakul.

Sikakul, identified with Chicacole in the Ganjam District of the Madras Presidency, which was the capital of the Mughal Sirkar of Srikakulam, would appear to have originally belonged to the Rajas of Oriah (Orissa). About 1471 A.C., Raja Oriah died without issue and a dispute arose between his adopted son and his cousin. The latter with the help of the King of Beder not only gained possession of the late Raja's estates, but also acquired new territories of Condapalli and others up to Rajmundry, on condition of being tributary to the Mussalman Empire.

Raja Man Sing, Akbar's delegate in Bengal, seems to have included the southern dependency of "Kallang" or Chicacole, in the list of his conquests, when in 1592, he partially subdued some provinces of Orissa, although the Mughal arms do not seem to have penetrated beyond the Chilka Lake.

During Shah Jahan's reign also the rulers of Telingana were forced to pay tribute and acknowledge themselves his subjects.

And finally we find that in 1687, the Northern Circars also fell, along with the other dominions of the last of the Qutbshahi dynasty, to the arms of Aurangzeb.

But it does not appear that Aurangzeb ever visited the maritime dependency of Chicacole. He seems to have been too busily engaged in conquering the larger provinces of the Deccan and curbing the Mahratta power to inspect the other dependencies. All the same the coin before us, dated 1100 A.H., proves that there was an active mint at Sikakul issuing rupees in the Emperor's name.

That there was a mint at Sikakul before the time of Farrukhsiyar, whose were the earliest coins of this mint known till now, is further supported by the coin described below belonging to Jahandar. (See No. 2 of Pl. VII.)

(b) Obverse.

صاحبقران
جهاندار شاد

Reverse.

مانوس
میمنت
سنه احد جلوس
خبر
... کا کا ...

The mint name is not full on this coin also, but we can just see the joining of the س to ک; and the curve of ل of کل can be traced as well. I am indebted to Mr. R. B. Whitehead who first read the mint as Sikakul without the least hesitation and also to Mr. Nelson Wright.

2. *Ahmadnagar*.—Akbar, Jahangir, Shah 'Alam I, A'zam Shah, Jahandar and Farrukhsiyar have all struck coins at Ahmadnagar in one or other of the metals, the latest coin of this mint being that of Farrukhsiyar. Mr. Whitehead, in his valuable Mint notes in the Lahore Museum Catalogue, says, "after Farrukhsiyar, this mint disappears from the Moghal list." But the following rupee shows that it did issue coins during Muhammad Shah's reign also. (See No. 3, Pl. VII.)

Obverse.

۱۵۰ محمد شاه
بادشاه غاز
سکه مبار

Reverse.

(۱) حمد نگر
خبر
سنه ۲ جلوس
مانوس

(See No. 3, Pl. VII.)

As usual with the coins of this mint, excepting for a few of Aurangzeb's rupees, the mint name is on the top of the reverse.

3. *Aurangnagar*.—Rupees of Shah Jahan, Farrukhsiyar, 'Alamgir II and Shah 'Alam II of this mint are known. But here we have those of Muhammad Shah.

(a)	Obverse.	Reverse.
	<p>۱۱ محمد شاه</p> <hr/> <p>بادشاه غاز</p> <hr/> <p>سکه مبدل</p>	<p>مانوس</p> <p>میمنت</p> <p>سنه ۲ جلوس</p> <p>ضرب</p> <p>اورنگ نگر</p> <p>(See No. 4, Pl. VII.)</p>
(b) ¹	Obverse.	Reverse.
	<p>(محمد) مد شاه</p> <hr/> <p>(با) دشاه غاز</p> <hr/> <p>.....</p>	<p>میمنت</p> <p>سنه ۲ جلوس</p> <p>ضرب</p> <p>اورنگ نگر</p> <p>(See No. 5, Pl. VII.)</p>

4. *Imtiazgarh (Adoni)*.

(a)	Obverse.	Reverse.
	<p>محمد شاه</p> <hr/> <p>بادشاه غاز</p> <p>۱۱۳۳</p> <hr/> <p>.....</p>	<p>مانوس</p> <p>میمنت</p> <p>جلوس</p> <p>ضرب</p> <p>امتیا (نگر)</p> <p>(See No. 6, Pl. VII.)</p>

Note the Hijri year under شاه in the third line of the obverse.

(b)	Obverse.	Reverse.
	<p>(محمد) شاه</p> <hr/> <p>بادشاه</p> <hr/> <p>کرب</p>	<p>مانوس</p> <p>میمنت</p> <p>جلوس</p> <p>ضرب</p> <p>امتیا نگر</p> <p>(See No. 7, Pl. VII.)</p>

No Hijri date as on (a) above.

The above are the first Imtiazgarh coins published of Muhammad Shah.

5. *Bankapur*.—Coins of this mint are in themselves rare, but this of Muhammad Shah is quite new.

	Obverse.	Reverse.
	<p>محمد شاه</p> <hr/> <p>(بان) شاه غاز</p> <hr/> <p>سکه مبدل احد</p>	<p>مانوس</p> <p>میمنت</p> <p>سنه احد جلوس</p> <p>ضرب</p> <p>بنکا پور</p> <p>(See No. 8, Pl. VII.)</p>

¹ This is a bit small and faulty.

² Is this a repetition of the regnal year احد?

6. *Nusratabad*.

(a) Obverse.

محمد شاه
شاه
(با) د غازی

Reverse.

مانوس
میمنت
جلوس باد
ضر
(نصرت)

(See No. 9, Pl. VII.)

(b) Obverse.

شاه (خ)
... غازی
سکه
مبارک

Reverse.

مانوس
میمنت
جلوس ا... ا...
ضر
(نصرت)

(See No. 10, Pl. VII.)

Muhammad Shah's Nusratabad coins have been unknown till now. Although the mint name is not full on the above coins, yet there can be no doubt that they are of Nusratabad. In (a), besides the ۱ in the curve of س and با, we can see a bit of the cut off د also. In (b), با is cut as well though there is a minute portion of ب of با still traceable.

Compare 1945, Lahore Museum Catalogue, Vol. II and 1484, Indian Museum Catalogue, Vol. III.

7. *Sironj*.

Obverse.

۱۱۶۲
احمد شاه بهادر
بادشاه غازی

Reverse

مانوس
میمنت
جلوس
ضر
سرونچ سنه ۲

(See No. 11, Pl. VII.)

Silver coins of Muhammad Shah, 'Alamgir II, and Shah 'Alam II are known. This of Ahmad Shah is published for the first time. Note the regnal year to left of Mint name on the reverse.

8. *Gulkanda* (Golconda).

Mr. Nelson Wright in his introduction to I.M.C. III, says, "the latest date known of this mint is the thirty-first of Aurangzeb. The Mughal mint then appears to have been transferred to Haidarabad." Mr. R. B. Whitehead in his Mint notes in Vol. II of the Lahore Museum Catalogue says that the latest known coin of this mint is of Aurangzeb's thirty-first year and that the mint was then closed. But we have here one of Ahmad Shah's, dated 1166.

Obverse.

بفضل اله عا
۱۱۶۶
سکه در جهان

Reverse.

مانوس
میمنت
جلوس ضر
گولکنده

(See No. 12, Pl. VII.)

SOME UNASSIGNED MOGHAL COINS.

The following coins, the mints of which could not be identified, are published in the hope that they will attract the notice of other numismatists who may be able to throw some light on the mints:—

The first three are of some mint like Kamkarte (?), and the other three Jeessanka..?

9. (1 to 3). Obverse.

محمد شاه
شاه
باد غازي
سکه
مبارک^۱

Reverse.

مانوس
میمنت
سنه المانوس
غرب
کا مکرے

(See Nos. 13, 14 and 15, Pl. VII.)

10. (1 and 2). Obverse.

محمد شاه
شاه
باد غازي
سکه
مبارک

Reverse.

جلوس مانوس
میمنت
۲۵
غرب
جی سنه ...

(See Nos. 16 and 17, Pl. VII.)

(3) Obverse.

do.

Reverse.

مانوس
میمنت
سنه ۲۷ جلوس
غرب
جی سنه ...

(See No. 18, Pl. VII.)

The above six coins were among the 1,164 received from the 1st Taluqdar, Oosmanabad District.

¹ On one there is the Hijri year ۱۱۳۲ (?) on ک of مبارک.

APPENDIX B.

The Diary of the Director (7th October, 1920, to 6th October, 1921—1330 Faslī).

Month.	Date.	Place.
1920 A.D. (1330 F.)		
October (<i>Ādhur</i>)	7th-20th (1st-14th)	Duty at headquarters.
"	21st (15th)	Hyderabad to Bātāsīngārām (Medak District) and back.
October and November (<i>Ādhur and Dai</i>)	22nd-7th (16th-2nd)	Duty at headquarters.
"	8th-9th (3rd-4th)	Hyderabad to Aurangabad.
"	10th-13th (5th-8th)	Halt at Aurangabad.
"	14th-15th (9th-10th)	Aurangabad to Hyderabad.
"	16th-21st (11th-16th)	Duty at headquarters.
"	22nd-23rd (17th-18th)	Hyderabad to Āsh̄ti.
"	24th-25th (19th-20th)	Halt at Āsh̄ti.
"	26th (21st)	Āsh̄ti to Patoda.
"	27th-28th (22nd-23rd)	Halt at Patoda.
"	29th (24th)	Patoda to Bīr.
November and December (<i>Dai and Bāthman</i>)	30th-2nd (25th-28th)	Halt at Bīr.
"	3rd (29th)	Bīr to Shāhgārāh.
"	4th-5th (1st-2nd)	Shāhgārāh to Hyderabad.
"	6th-8th (3rd-5th)	Hyderabad to Ajanta.
"	9th-10th (4th-5th)	Halt at Ajanta.
"	11th-15th (6th-10th)	Ajanta to Pambay and back.

SOME UNASSIGNED MOGHAL COINS.

The following coins, the mints of which could not be identified, are published in the hope that they will attract the notice of other numismatists who may be able to throw some light on the mints:—

The first three are of some mint like Kamkarte (?), and the other three Jeesanka...?

9. (1 to 3). Obverse.

محمد شاه
شاه
باد غازی
سکه
مبارک^۱

Reverse.

مانوس
میمنت
سنه المانوس
نمبر
کا مکرپی

(See Nos. 13, 14 and 15, Pl VII.)

10. (1 and 2). Obverse.

محمد شاه
شاه
باد غازی
سکه
مبارک

Reverse.

جلوس مانوس
میمنت
۲۵
نمبر
جی سنه ...

(See Nos. 16 and 17, Pl VII.)

(3) Obverse.

do.

Reverse.

مانوس
میمنت
سنه ۲۷ جلوس
نمبر
جی سنه ...

(See No. 18, Pl VII.)

The above six coins were among the 1,164 received from the 1st Taluqdar, Osmanabad District.

¹ On one there is the Hijri year 1132 (?) on ک of مبارک.

APPENDIX B.

The Diary of the Director (7th October, 1920, to 6th October, 1921—1330 Faslī).

Month.	Date.	Place.
1920 A.D. (1330 F.)		
October (<i>Ādhur</i>)	7th-20th (1st-14th)	Duty at headquarters.
"	21st (15th)	Hyderabad to Bātasingārām (Medak District and back.
October and November (<i>Ādhur and Dai</i>)	22nd-7th (16th-2nd)	Duty at headquarters.
"	8th-9th (3rd-4th)	Hyderabad to Aurangabad.
"	10th-13th (5th-8th)	Halt at Aurangabad.
"	14th-15th (9th-10th)	Aurangabad to Hyderabad.
"	16th-21st (11th-16th)	Duty at headquarters.
"	22nd-23rd (17th-18th)	Hyderabad to Āshti.
"	24th-25th (19th-20th)	Halt at Āshti.
"	26th (21st)	Āshti to Patoda.
"	27th-28th (22nd-23rd)	Halt at Patoda.
"	29th (24th)	Patoda to Bīr.
November and December (<i>Dai and Bāhman</i>)	30th-2nd (25th-28th)	Halt at Bīr.
"	3rd (29th)	Bīr to Shidgath.
"	4th-5th (1st-2nd)	Shidgath to Hyderabad.
"	6th-8th (3rd-5th)	Hyderabad to Ajanta.
"	9th-10th (4th-5th)	Halt at Ajanta.
"	11th-12th (6th-7th)	Ajanta to Bombay and back.

APPENDIX B—*contd.*

Month.	Date.	Place.
November and December (<i>Dai and Baihman</i>)	14th (11th)	.. Halt at Ajanta.
December (<i>Baihman</i>)	15th-17th (12th-14th)	.. Ajanta to Hyderabad.
1920-21 A.D. (1330 F.)		
December to January.. (<i>Baihman to Isfandār</i>)	18th-3rd (15th-1st)	.. Halt at headquarters.
"	4th-6th (2nd-4th)	.. Hyderabad to Ajanta.
"	7th-11th (5th-9th)	.. Halt at Ajanta.
"	12th-14th (10th-12th)	.. Ajanta to Hyderabad.
"	15th-18th (13th-16th)	.. Halt at headquarters.
"	19th (17th)	.. Hyderabad to Manṣūrābād and back.
"	20th-23rd (18th-21st)	.. Halt at headquarters.
"	24th-26th (22nd-24th)	.. Hyderabad to Ajanta
"	27th-29th (25th-27th)	.. Halt at Ajanta.
"	30th (28th)	.. Ajanta to Pahūr and back.
January and February (<i>Isfandar and Farwardīn</i>)	31st-2nd (29th-1st)	.. Halt at Ajanta.
"	3rd-4th (2nd-3rd)	.. Ajanta to Daulatabād.
"	5th (4th)	.. Daulatabād to Ellora.
"	6th-7th (5th-6th)	.. Daulatabād to Hyderabad.
"	8th (7th)	.. Hyderabad to Gulbarga.
"	9th (8th)	.. Gulbarga to Hyderabad.
February (<i>Farwardīn</i>)	10th-13th (9th-12th)	.. Duty at headquarters.

APPENDIX C.

Expenditure on the Archæological Department, Hyderabad, during the year, 7th October, 1920, to 6th October, 1921 (1330 Fasli).

			Rs.	As.	P.	Rs.	As.	P.
Salaries :—								
Director (B.G. Rs. 800—50—1,200)	..	..	11,674	2	0			
House rent (Rs. 100)	..	..	1,200	0	0			
Establishment	..	..	2,915	3	9			
Grain compensation, etc.	..	..	770	6	11			
						16,559	12	8
Travelling allowances :—								
Director	..	..	3,175	2	11			
Establishment	..	..	1,074	10	1			
						4,249	13	0
Contingencies :—								
Fixed Contingencies	..	..	950	5	11			
Extra Con-	{	Livery for peons	..	..	40	0	0	
tingencies		Purchase of books	..	..	721	12	2	
		Printing charges	..	..	1,500	0	0	
		Service postage	..	..	100	0	0	
						3,312	2	1
Supply and Services :—								
Purchase of Drawing, Survey and Photo articles	..	..	5,778	15	4			
						5,778	15	4
GRAND TOTAL							29,900	11 1
							(B.G. 25,629	2 7)

APPENDIX E.

List of Books in the Library of the Director of Archaeology, Hyderabad, acquired during the year, 7th October, 1920, to 6th October, 1921 (1330 F.).

Serial No.	Title.	REMARKS.
JOURNALS AND PERIODICAL PUBLICATIONS.		
831	The <i>Journal</i> of the Royal Asiatic Society of Great Britain and Ireland for 1920.	Purchased.
832-45	The <i>Journal</i> of the Asiatic Society of Bengal for 1906-1919	Do.
846	The <i>Journal</i> of the Mythic Society, Vol. XI, Nos. 1-4 ..	Presented by the publishers.
847	The <i>Journal</i> of the Bangaya Sahitya, Calcutta. 1920-21 (Parts 1-2).	Do.
848-49	<i>Bulletin</i> of the School of Oriental Studies, London, Vol. I (Parts 1-4) ; Vol. II (Part 1).	Do.
850	<i>Bulletin</i> de l'Ecole Française d'Extrême-Orient ; Tome XX (No. 4).	Do.
851	The <i>Ceylon Antiquary</i> : Vol. VII (Parts 1-3)	Do.
852	<i>Man in India</i> ; Vol. I (Nos. 1-3)	Do.
853-57	<i>Journal</i> of the Department of Letters, University of Calcutta, Vols. IV-VII.	Do.
858-59	The <i>Magazine</i> of the Mysore University ; Vol. V (No. 14) and Vol. VI (Nos. 15-16).	Do.
860	<i>Annals</i> of the Bhandarkar Institute ; Vol I (Part 1), Vol. II (Part 1).	Do.
ARCHÆOLOGICAL SURVEY.		
861	<i>Annual Report</i> of the Archæological Survey of India, 1918-19, Part I.	Presented by the Government of India.
862	<i>Annual Report</i> of the Archæological Survey of India, Frontier Circle, 1920-21.	Do.
863	<i>Report</i> of the Superintendent, Archæological Survey, Burma, for the year ending 31st March, 1921.	Do.
864	<i>Annual Report</i> of the Archæological Department, Southern Circle, Madras, 1920-21.	Do.
865	<i>Annual Report</i> of the Assistant Archæological Superintendent for Epigraphy, Southern Circle. 1920-21.	Do.
866	<i>Annual Progress Report</i> of the Superintendent, Muhammadan and British Monuments, Northern Circle, for the year ending March, 1920.	Do.
867	<i>Annual Report</i> of the Archæological Department, H.E.H. the Nizam's Dominion, 1919-20 (1329 F.).	Presented by H.E.H. the Nizam's Government.

APPENDIX E—*contd.*

Serial No.	Title.	REMARKS.
885-888	<i>Transactions of the Carmarthenshire Antiquarian Society and Field Club, Parts XXXV—XXXVIII</i>	Presented by the Carmarthenshire Antiquarian Society.
889	<i>Proceedings of the First Oriental Conference, Poona, Vol. 1, 1920.</i> HISTORY. GEOGRAPHY AND TRAVELS. PERSIAN TEXTS—	Presented by the Bhandarkar Institute.
890	<i>Ḥadiqat-u-l-Ālam</i> , Parts I-II	Purchased.
891	<i>Ṭabaqāt-i-Akbarī</i> , Nawal Kishore lithograph	Do.
892	<i>Tuzuk-i-Jahangīrī</i> , Lucknow edition	Do.
893	<i>Stem, Sir Aurel</i> : 'Ata'iq-i-Waṣṭ Āsia, 1921	Presented by Sir Aurel Stein.
	HISTORY OF INDIA—	
894	<i>Aiyangar, S. K.</i> : The Beginnings of South Indian History ..	Presented by the Author.
895	———, ———; South India and Her Muhammadan Invaders	Do.
896	<i>Mookerji, Radhakumud</i> : Local Government in Ancient India, Clarendon Press, Oxford.	Purchased.
897	<i>Rawlinson, H. G.</i> : Shivaji the Maratha, 1915	Do.
898	<i>Sharp, H.</i> : Delhi, its story and Buildings, 1921	Do.
899	<i>Smith, V. A.</i> : Asoka, 1920	Do.
	ART, ARCHITECTURE, ETC.	
900	<i>Andrews, F. H.</i> : Ancient Chinese Figured Silks. Reprinted from the Burlington Magazine, July-September, 1920.	Presented by the Government of India.
901	<i>Diez, Ernst</i> : Churasanische Baudenkmäler, 1918	Purchased.
902	<i>Jouveau-Dubreuil, G.</i> : Pallava Antiquities, Vol. I, 1916 ..	Do.
903-4	<i>Rao, T. A. Gopinath</i> : Elements of Hindu Iconography, Vol. II (Parts 1-2).	Do.
905	<i>Wetzel, Friedrich</i> : Islamische Grabbanten in Indien, 1320-1540, Leipzig, 1919.	Do.
	EPIGRAPHY AND CHRONOLOGY.	
906	<i>Boyer, A. M.</i> : Kharoṣṭhī Inscriptions. Part I (Text of Inscriptions discovered at the Niya Site).	Presented by the Government of India.
907	<i>Hira Lal</i> : Descriptive Lists of Inscriptions in the Central Provinces and Berar, 1916.	Presented by the Chief Commissioner, Central Provinces.
908	<i>Sastri, H. Krishna</i> : South Indian Inscriptions, Vol. III, New Imperial Series, Vol. XXIX (I.S.I.).	Presented by the Government of India.

APPENDIX G.

List of Drawings prepared by the Office of the Director of Archaeology during the year 1920-21 A.D. (1330 F.).

Serial No.	Title.	Scale.
22	Plan of Golconda Tombs	40' to 1'

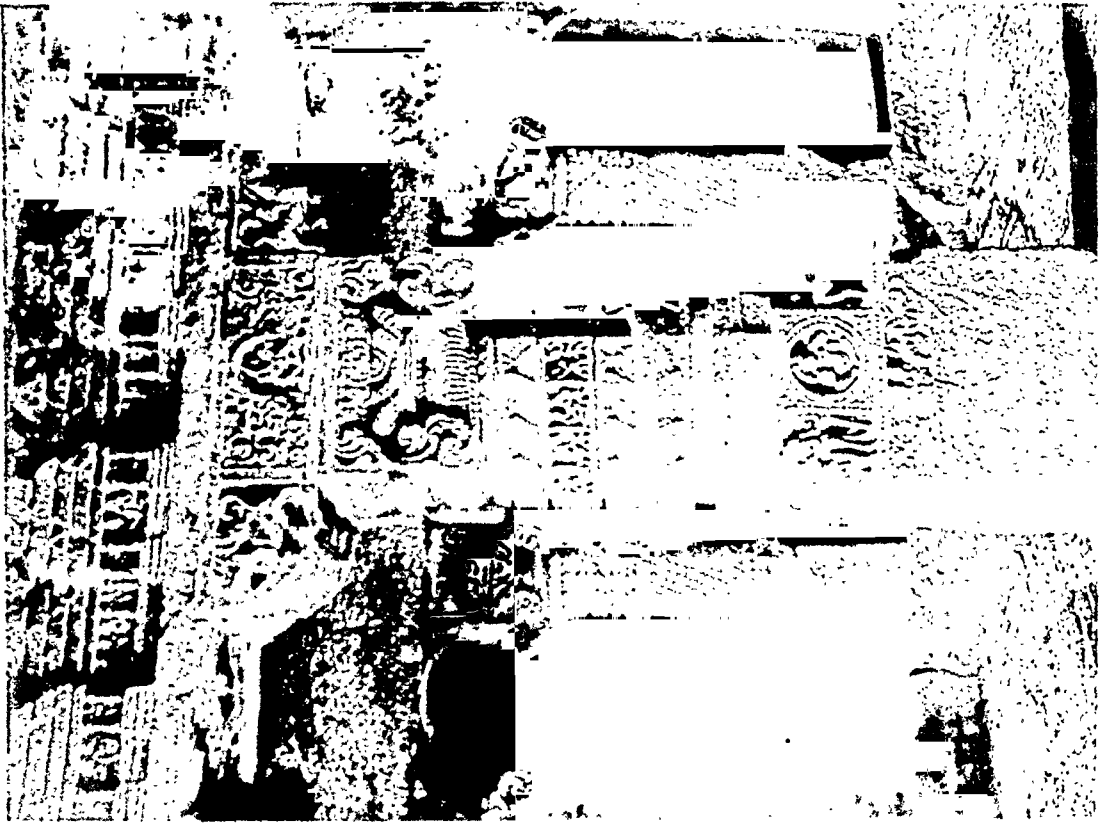
APPENDIX H.

List of Coins acquired for the Cabinet of the Hyderabad Museum during the year, 7th October, 1920, to 6th October, 1921.

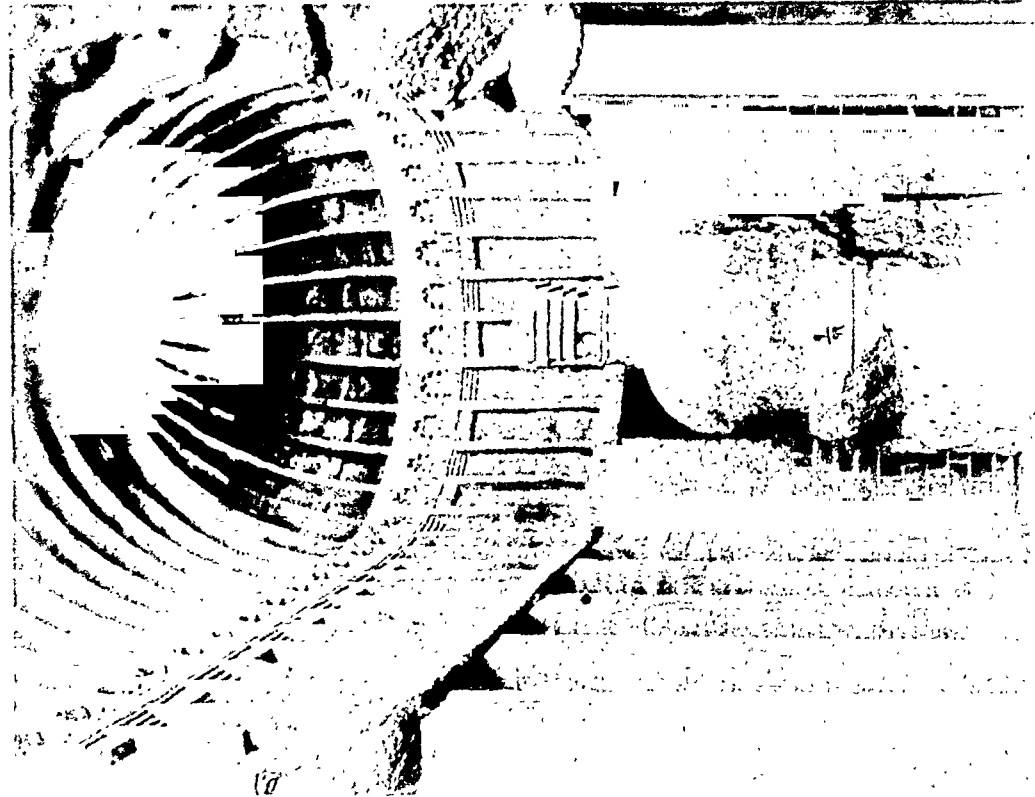
Metal	No.	Description.	Donor, or forwarding officer.	Reference.
AR	2	Hyderabad rupees (old <i>Hallis</i>).	Tahsildar, Manjhligāon, Big District.	Letter No. 176, dated 14th Dai, 1130 F. (18th Nov., 1920).
Æ	47	Local <i>dubs</i> ..	Do. ..	Do.
AR	4	Mughal ..	First Taluqdar, Aurangabad.	Letter No. 986, dated 27th Bahman, 30 F. (30th Dec., 1920).
AV	4	Vijayanagar ..	Madras Museum ..	Letter No. 1037, dated 2nd Feb., 1921.
AR	1104	Mughal ..	First Taluqdar, Oosmanabad.	Letter No. 3328, dated 29th Urdibihisht, 30 F. (2nd April, 1921).
Æ	86	Miscellaneous (Modern).	....	Purchased (30th May, 1921).
"	2	Kushan ..	....	Found by the Director of Archaeology at Māhūr.
"	2	Mughal and Bahmani.	....	Found at Ramappa (Warangal District).
"	12	Mughal ..	First Taluqdar, Aurangabad.	Letter No. 2752, dated 27th Amurdād, 30 F. (2nd July, 1921).
"	4	Gadhiya coins ..	Sardar Museum, Jodhpur.	Letter No. 423, dated 5th July, 1921.
"	367	Punch marked (Andhra).	Superintendent, Central Treasury, Karimnagar.	Letter No. 446, dated 10th Shahrewar, 30 F. (16th July, 1921).
"	3	Mughal ..	Bikaner State ..	Letter No. 285, 28th Mehr, 30 F. (3rd Sept., 21).

TOTAL	..	{ Gold .. 4
		{ Silver .. 1,555
		{ Copper .. 137

PHOTOGRAPHS AND DRAWINGS.



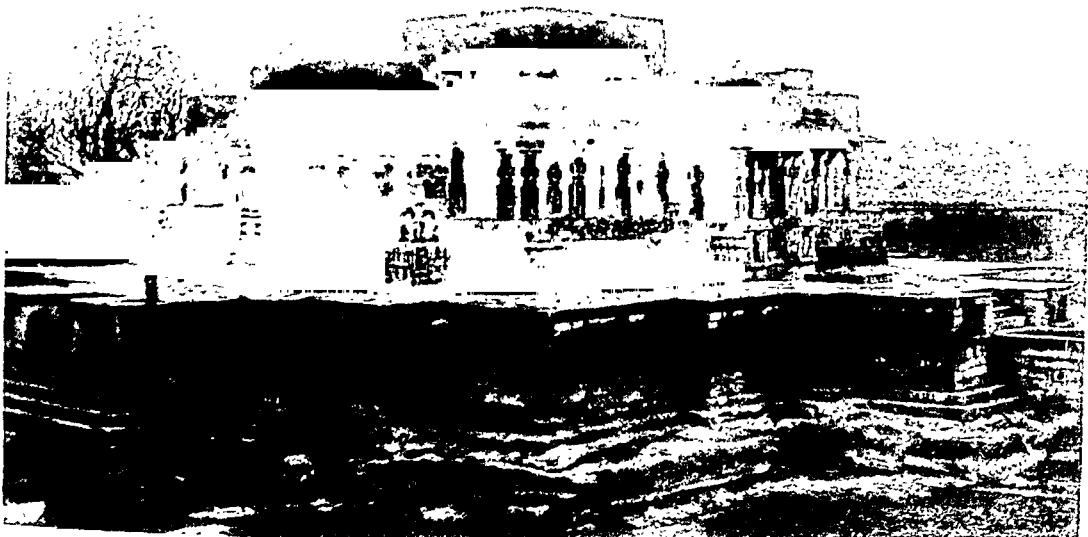
(b) VIHARA CAVE AT AURANGABAD
(AFTER CONSERVATION)



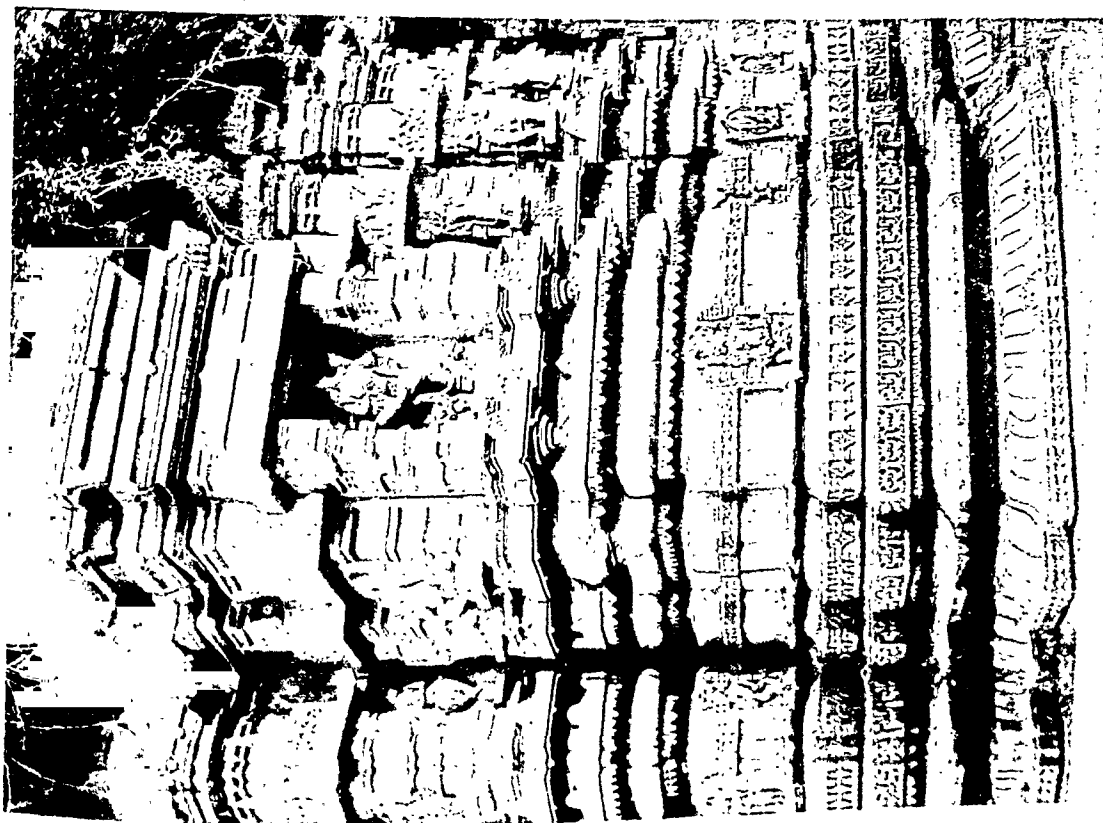
(a) CHAITYA CAVE AT AURANGABAD
(AFTER CONSERVATION)



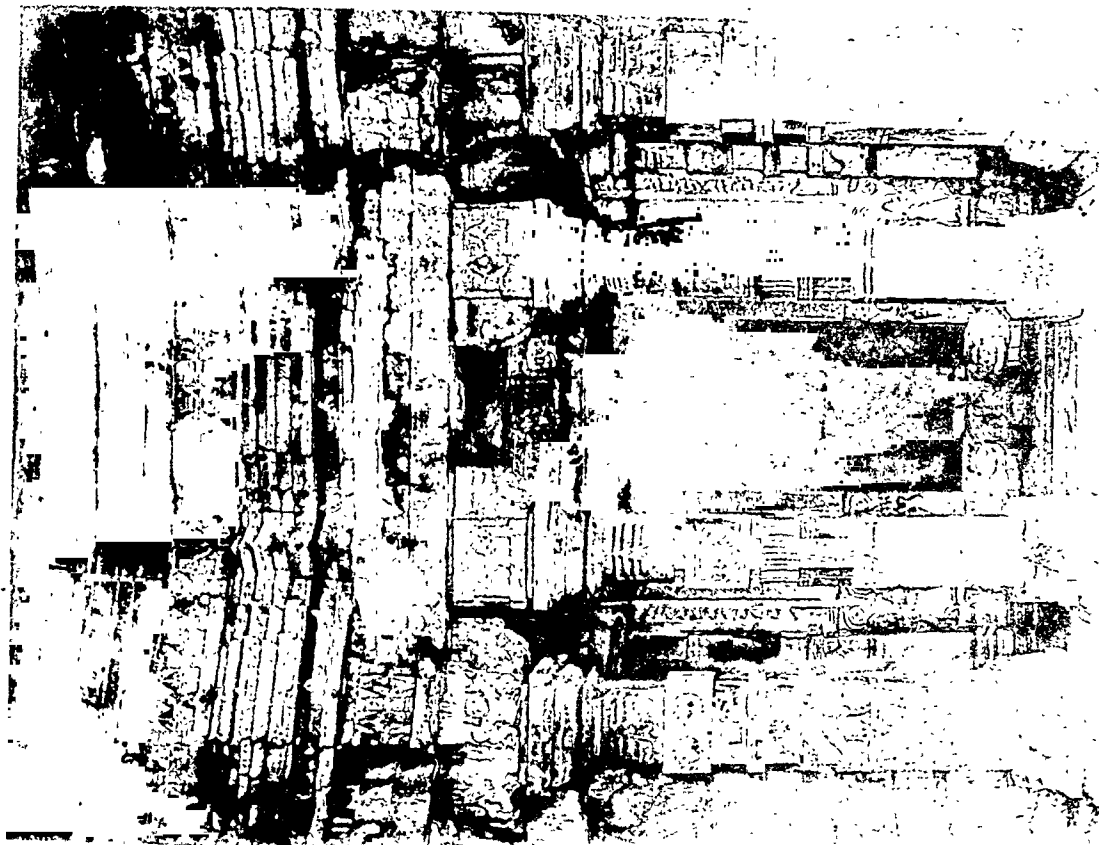
(a) PAINTING IN CAVE I (CEILING): AJANTA



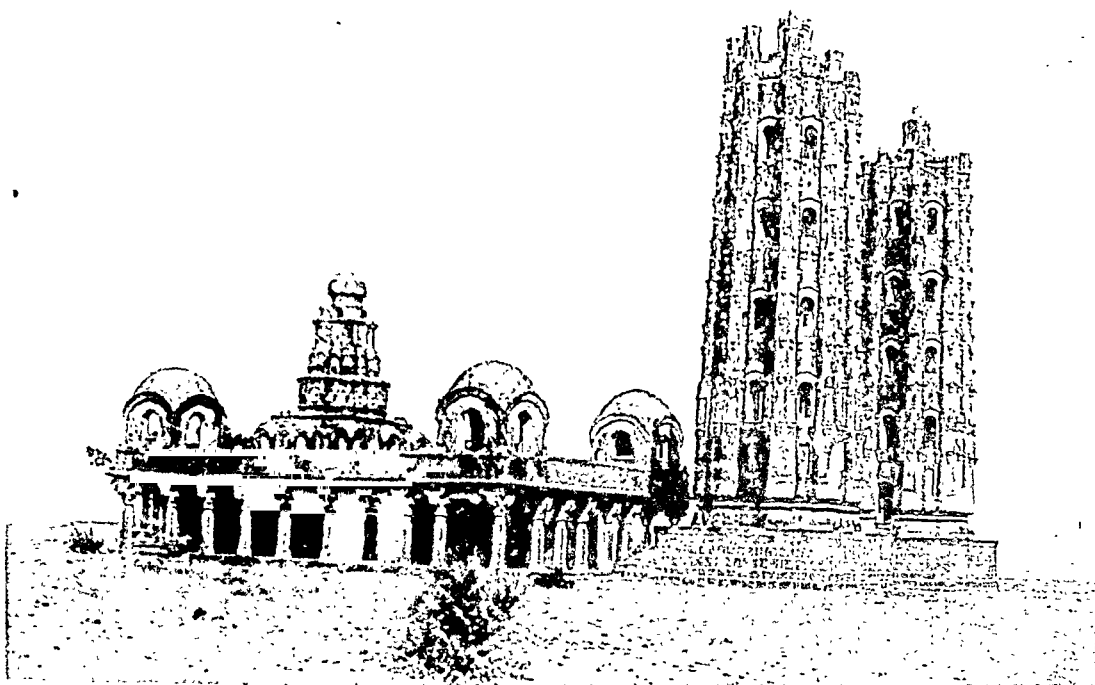
(b) KHANQAH TEMPLE AT BIR: GENERAL VIEW



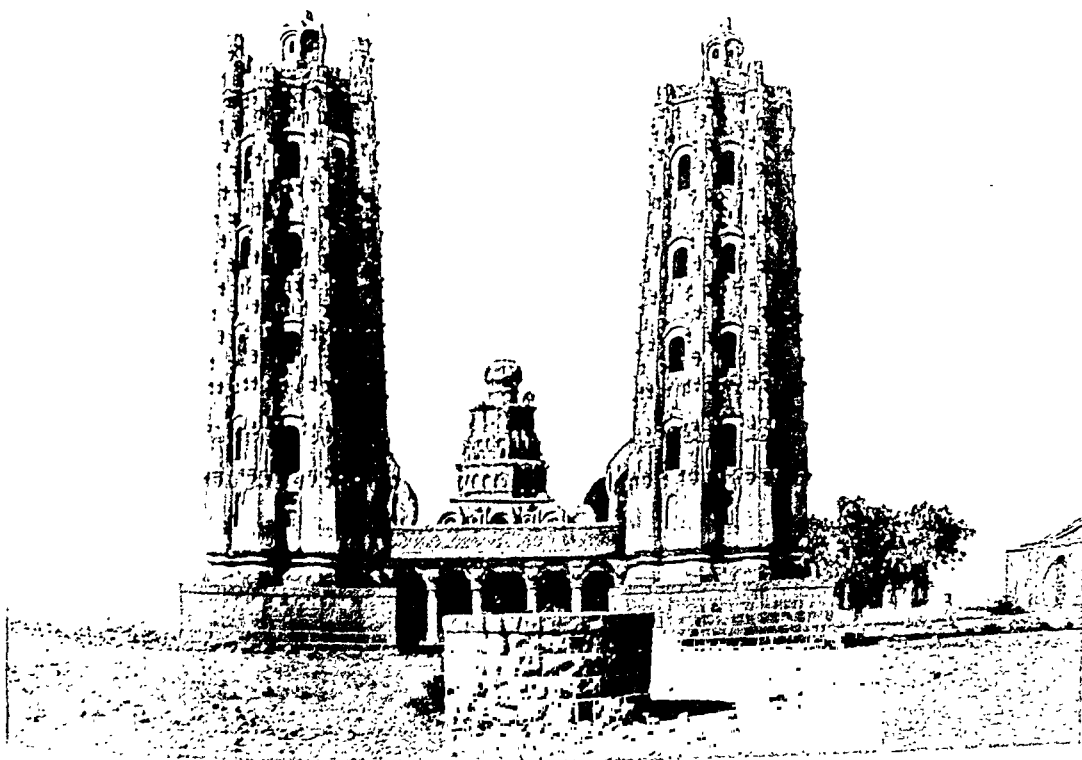
(a) KHANQAH TEMPLE AT BIR: EXTERIOR



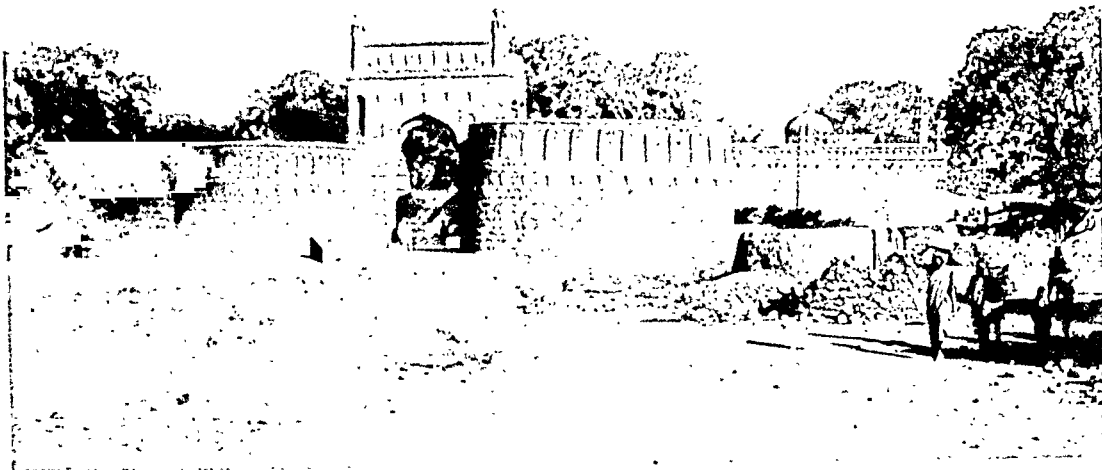
(b) THE SAME: INTERIOR



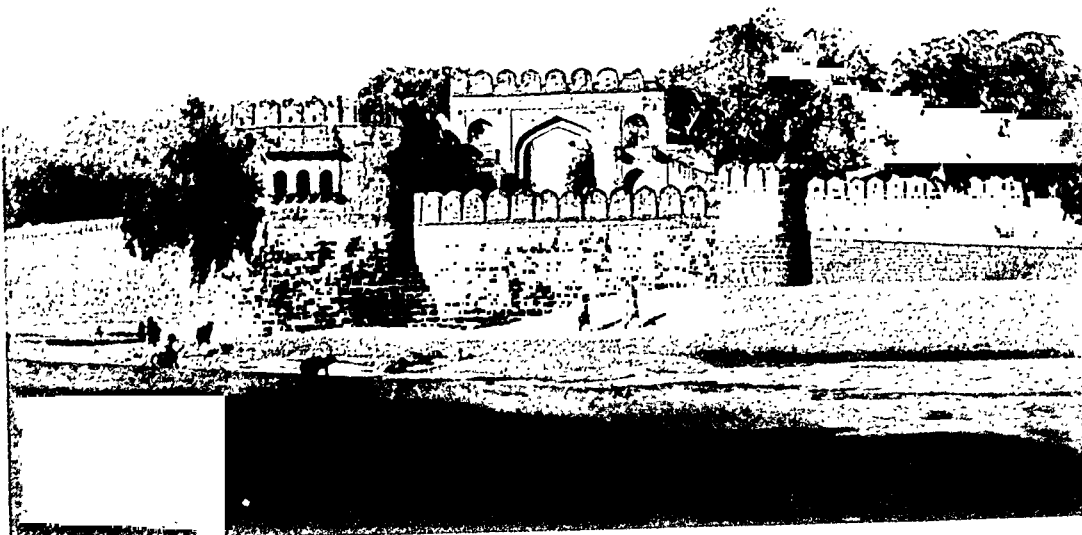
(a) KHANDESHWARI TEMPLE AT BIR: GENERAL VIEW



(b) THE SAME: ANOTHER VIEW



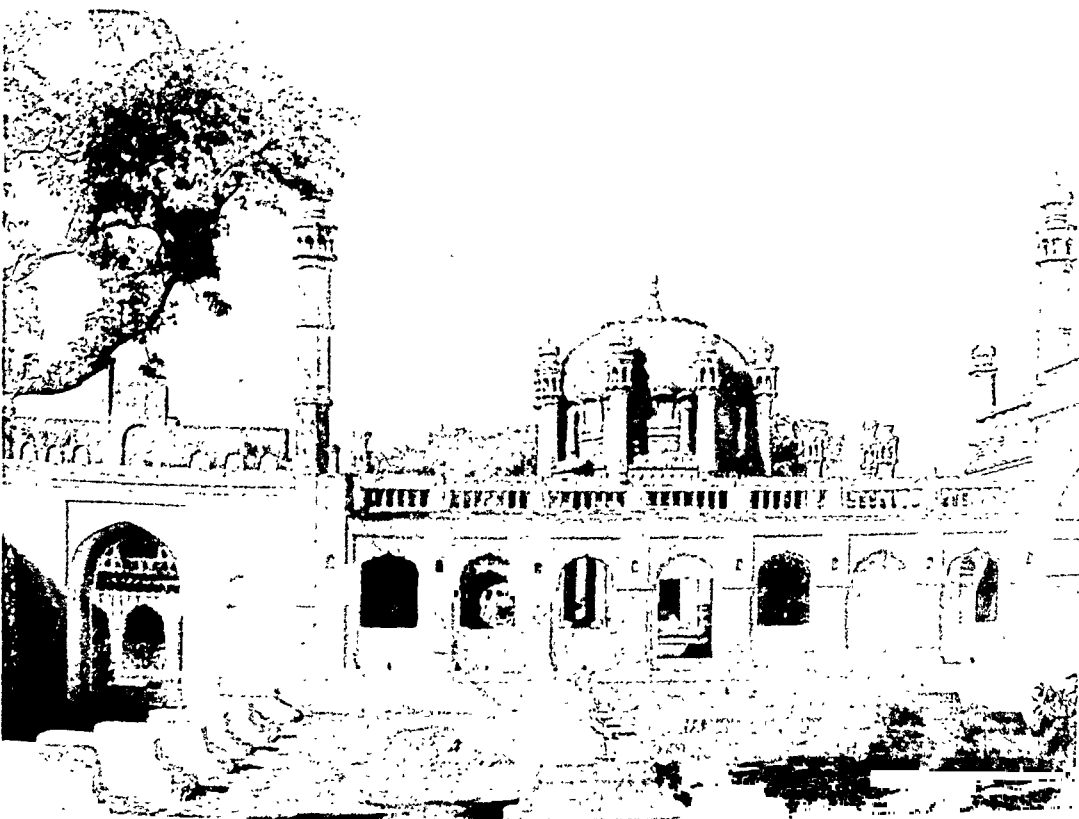
(a) RAJAURI DARWAZA OF BIR: GENERAL VIEW



(b) KOTWALI DARWAZA OF BIR: GENERAL VIEW



(a) DARGAH OF SHAHINSHAH WALI: GENERAL VIEW



(b) TOMB NEAR THE BARADARI OF SILHADARS: BIR



1
OBV



1
REV



7
OBV



7
REV



11
OBV



11
REV



2
OBV



2
REV



8
OBV



8
REV



13
OBV



13
REV



3
OBV



3
REV



9
OBV



9
REV



15
OBV



15
REV



4
OBV



4
REV



10
OBV



10
REV



16
OBV



16
REV



5
OBV



5
REV



11
OBV



11
REV



17
OBV



17
REV



6
OBV



6
REV



12
OBV



12
REV

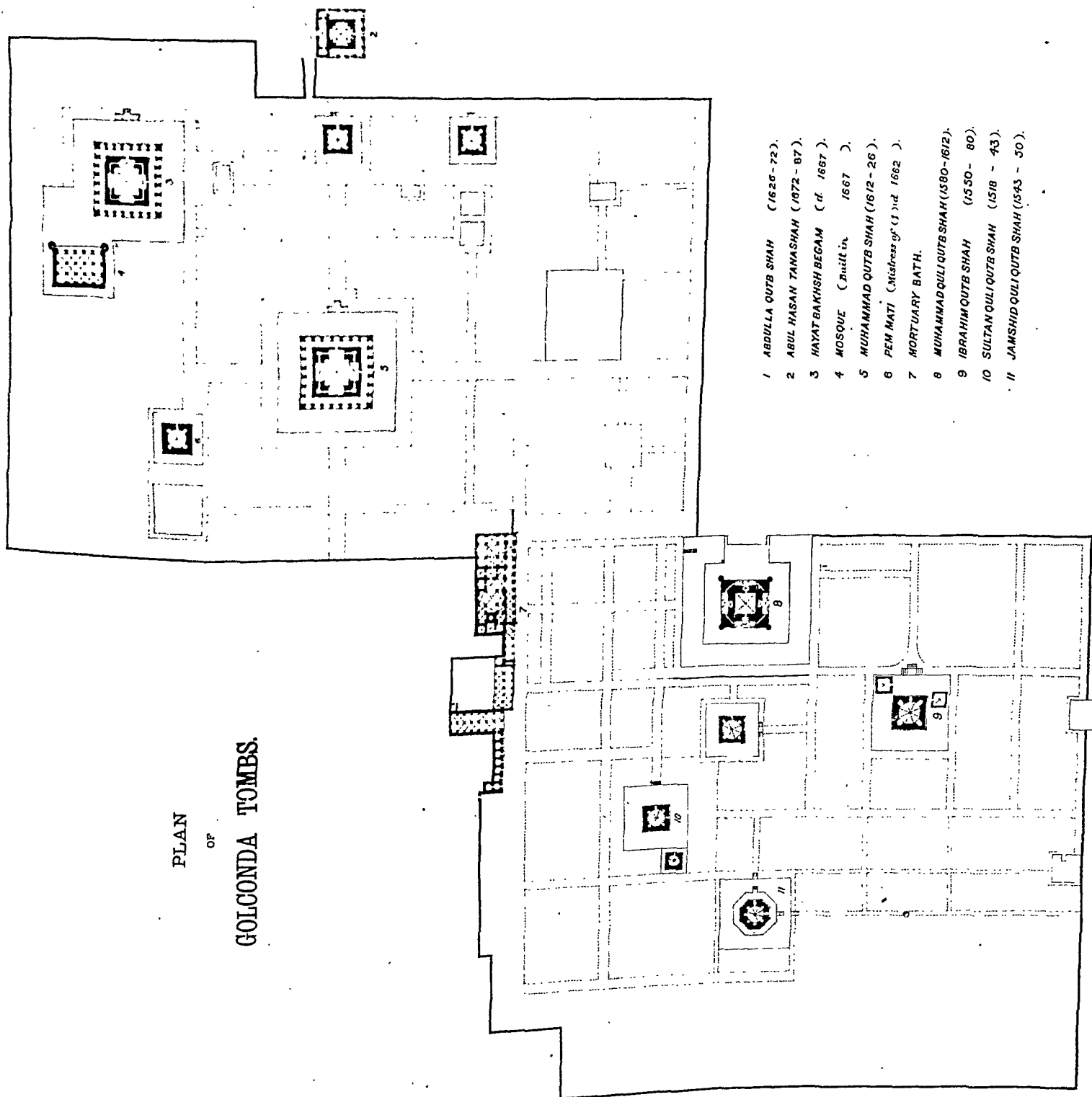


18
OBV



18
REV

PLAN
OF
GOLCONDA TOMBS.



- 1 ABDULLA QUTB SHAH (1626-72).
- 2 ABUL HASAN TANASHAH (1672-87).
- 3 HAYAT BAKHSH BEGAM (d. 1667).
- 4 MOSQUE (Built in 1667).
- 5 MUHAMMAD QUTB SHAH (1612-26).
- 6 PIR MATI (Nishrest of 17th c. 1662).
- 7 MORTUARY BATH.
- 8 MUHAMMAD QULI QUTB SHAH (1580-1612).
- 9 IBRAHIM QUTB SHAH (1550-80).
- 10 SULTAN QULI QUTB SHAH (1518-43).
- 11 JAMSHID QULI QUTB SHAH (1543-50).